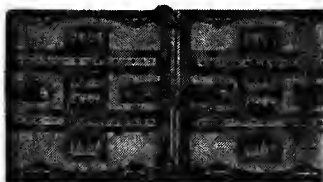




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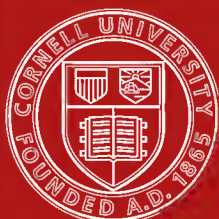


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HEARINGS

BEFORE A

SUBCOMMITTEE OF THE COMMITTEE ON INDIAN AFFAIRS

OF THE

HOUSE OF REPRESENTATIVES

ON

H. R. 2614

TO AMEND SECTIONS 2139 AND 2140 OF THE REVISED
STATUTES AND THE ACTS AMENDATORY THEREOF,
AND FOR OTHER PURPOSES



WASHINGTON
GOVERNMENT PRINTING OFFICE
1918

MUSEUM OF AMERICAN INDIAN

PEYOTE.

SUBCOMMITTEE OF THE COMMITTEE ON INDIAN AFFAIRS,

HOUSE OF REPRESENTATIVES,

Thursday, February 21, 1918.

The subcommittee, composed of Representatives Tillman, Hastings, and Snyder, this day met, Hon. John N. Tillman presiding.

Mr. TILLMAN. This is a hearing on H. R. 2614, of which the following is a copy:

A BILL To amend sections twenty-one hundred and thirty-nine and twenty-one hundred and forty of the Revised Statutes and the acts amendatory thereof, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States in Congress assembled, That sections twenty-one hundred and thirty-nine and twenty-one hundred and forty of the Revised Statutes and the acts amendatory thereof be amended to read as follows:

"SECTION 1. That any person who shall sell, give away, dispose of, exchange, barter, or otherwise furnish any malt, fermented, spirituous, or vinous liquor, including beer, ale, and wine, tulapai or tiswin, or any ardent or other intoxicating liquor of any kind whatsoever, or any essence, extract, bitters, preparation, compound, composition, or any article whatsoever, under any name, label, or brand, which produces intoxication, or cannabis indica or Indian hemp, or anhalonium or peyote, to any Indian to whom allotment of land has been made while title to same shall be held in trust by the Government, to any Indian a ward of the Government under the charge of any Indian superintendent or agent, or to any Indian, including Pueblos and mixed bloods, over whom or over whose property the Government, through its departments, exercises guardianship or supervision, whether a citizen or not, and any person who shall introduce or attempt to introduce into or convey or transport through the Indian country, which term shall include all the lands embraced in what was formerly the Indian Territory and now a part of the State of Oklahoma, all of Osage County, in said State of Oklahoma, any Indian allotment while the title to same shall be held in trust by the Government, or while the same shall remain inalienable by the allottee without the consent of the United States, any Indian reservation or any town site or tract of land, including any railroad right of way or part thereof, located wholly within the exterior limits of any Indian reservation or pueblo land grant, or any lands owned by Indians individually or as communities, whether allotted or not, Indian settlements, Indian school lands, and Indian pueblos, and any lands to which by treaty or otherwise the Indian intercourse laws or other laws prohibiting the liquor traffic therein have been made applicable, and any other lands not herein described, which may be Indian country on or prior to the date of the passage of this act, or who shall have in possession, sell, give away, dispose of, exchange, barter, or manufacture any malt, fermented, spirituous, or vinous liquor, including beer, ale, and wine, tulapai or tiswin, or any ardent or intoxicating liquor of any kind whatsoever, or any essence, extract, bitters, preparation, compound, composition, or any article whatsoever, under any name, label, or brand, which produces intoxication, or cannabis indica or Indian hemp, or anhalonium or peyote, within the Indian country as hereinbefore described, shall be punished by imprisonment for more than sixty days, but less than one year and by a fine of not less than \$100 or more than \$500 for the first offense: *Provided, however,* That the person convicted shall be committed until the fine and costs are paid. But it shall be a sufficient defense to any charge of introducing or attempting to introduce or having in possession any of the articles herein

named that the acts charged were done by order of or under authority in writing from the Secretary of the Interior or the Commissioner of Indian Affairs, under such regulations as may be prescribed. Prosecutions under this section may be by information. Hereafter, it shall not be unlawful to introduce and use wines solely for sacramental purposes under church authority at any place within the Indian country as hereinbefore described.

"SEC. 2. Any person having been convicted of a second or subsequent offense under section one of this act shall be punished by a fine of not less than \$200 or more than \$2,000, and by imprisonment for not less than six months or more than three years.

"SEC. 3. That if the chief special officer or any of his duly authorized deputies whose appointments have been affirmed by the Commissioner of Indian Affairs, or any Indian superintendent, or other person in the service of the United States whose appointment is made by the Secretary of the Interior or the Commissioner of Indian Affairs, or any United States marshal or his deputy, has reason to suspect or is informed that any of the intoxicants, drugs, or preparations enumerated in, or coming within the purview of this act, have been or are about to be introduced into or conveyed across any of the places mentioned herein in violation of law, or that any such intoxicants, drugs, preparations, or articles are within any of such places in violation of law, it shall be the duty of such person to search the premises, conveyances, or places of deposit and to take and destroy any of the aforesaid intoxicants, drugs, preparations, or articles found in any such place or places, except such as may be introduced therein by or under authority in writing of the Secretary of the Interior or the Commissioner of Indian Affairs, and to seize the places of deposit and all articles and goods found therewith or therein, the teams, wagons, sleds, boats, automobiles, or any other vehicles or conveyances used in the transportation of such intoxicants, drugs, or preparations, whether used by the owner thereof or other persons, and deliver them to the proper officer, and same shall be proceeded against by libel in the proper court; and if such person be a trader his license shall be revoked and his bond put in suit. In all cases arising under this, or any other law, Indians shall be competent witnesses.

"SEC. 4. That hereafter when any reservation or portion thereof is thrown open for settlement the lands allotted, those retained or reserved, and the surplus lands sold or otherwise disposed of shall be subject to all the laws of the United States relative to the introduction, possession, sale, or other disposal and seizure of intoxicants, drugs, and preparations until Congress shall otherwise provide.

"SEC. 5. The records of any common carrier, telegraph or telephone company, or wholesale or retail dealer in liquors, or of any other individual, firm, or corporation, shall be competent evidence in any case arising under this act. If any officer, agent, employee, or representative of any common carrier, corporation, or company, or any other person having knowledge of any violation of any of the provisions of this act, shall withhold or conceal such information, books, or records, or who does not as soon as may be disclose or make known the same to one of the officers named in section three of this act, such person shall be fined not less than \$100 nor more than \$1,000, or imprisoned not less than thirty days nor more than one year, or both.

"SEC. 6. That any person hereafter committing against the person of the chief special officer for the suppression of the liquor traffic among Indians, and duly authorized officers working under his supervision, or other employees whose appointments are made or affirmed by the Commissioner of Indian Affairs or the Secretary of the Interior, against any United States marshal, deputy United States marshal, posse, posse comitatus, or guard while lawfully engaged in the execution of any United States process or lawfully engaged in any other duty imposed upon such special officer or his duly authorized agent or other employee appointed as aforesaid, or marshal, deputy marshal, posse, posse comitatus, or guard, by the laws of the United States, any of the following crimes, namely: Murder, manslaughter, assault with intent to murder, assault, or assault and battery; or who shall in any manner obstruct by threats or violence any person who is engaged in the service of the United States in the discharge of any of his duties as such chief special officer, or his duly authorized agent, or other officer aforesaid, or who shall hereafter commit any of the crimes aforesaid against any person who at the time of the commission of said crime, or at any time within three years previous thereto, belonged to any of the classes of officers hereinbefore named, shall be subject to the laws of the United States

relating to such crimes, and shall be tried by the district court of the United States exercising criminal jurisdiction where such offense was committed, and shall be subject to the same penalties as are all other persons charged with the commission of said crimes, respectively, and such courts are hereby given jurisdiction of all such cases.

"Sec. 7. Whoever shall resist, oppose, prevent, impede, or interfere with any officer employed to suppress the traffic in intoxicants among the Indians, or his deputy, or any person assisting him in the execution of his duties, or any person authorized to make searches and seizures in the execution of his duty, or shall rescue, attempt to rescue, or cause to be rescued, any prisoner or any property which has been seized by any person so authorized; or whoever before, at, or after such arrest or seizure, in order to prevent the arrest and confinement of such prisoner, or the seizure or securing of any liquor, drugs, or preparations, wagons, sleds, boats, automobiles, or other articles used in transporting, or places used in storing or keeping such liquors, drugs, or preparations by any person so authorized shall destroy or remove the same, or shall release, or attempt to secure the release, or prevent the confinement of any prisoner, shall be fined not more than \$2,000, or imprisoned not more than one year, or both; and whoever shall use any deadly or dangerous weapon in resisting any person authorized to make searches or seizures in the execution of his duty with intent to commit a bodily injury upon him or to deter or prevent him from discharging his duty shall be imprisoned not more than ten years.

"Sec. 8. In the defense of suits, either civil or criminal, other than by the United States, against those employed to enforce the provisions of this act, arising out of their official acts, the United States attorney shall appear on behalf of such employee, and the expense in connection with such suits shall be paid from the same appropriation from which the employee is paid.

"Sec. 9. Indian superintendents and officers designated by the Commissioner of Indian Affairs to enforce the provisions of this act are hereby authorized to administer oaths and take acknowledgments for general purposes.

"Sec. 10. That all acts or parts of acts inconsistent with the provisions of this act are hereby repealed."

I will also have inserted in the record the letter from the Indian Bureau in support of the measure:

WASHINGTON, August 16, 1917.

MY DEAR MR. CARTER: I have the honor to acknowledge the receipt of your letter of April 17 transmitting for report a copy of H. R. 2614, being a bill "to amend sections two thousand one hundred and thirty-nine and two thousand one hundred and forty of the Revised Statutes and the acts amendatory thereof, and for other purposes."

In view of the many changes in conditions since the enactment of existing laws, I shall take up and discuss these changes as they appear.

Section 1 of the bill amends section 1 of the act of January 30, 1897, and adds to the class of articles which shall not be furnished to Indians "tulapai or tiwin." This is a beverage manufactured from sprouted corn by the Apache Indians of the Southwest, and who use same as a beverage with results detrimental to their health and industrial progress. It is intoxicating, and it is believed that under the present conditions the corn should be used for more beneficial purposes than the manufacture of such an article. The State of Arizona has just enacted a law to prohibit the manufacture of this article and its disposition, etc., among the Indians. However, this law is applicable only to those Indians who reside off of the several reservations. It is necessary, therefore, to have some provision applicable to those Indians residing on the several reservations in both Arizona and New Mexico.

The word "fermented" is added, no doubt, to cover a class of beverages not embodied within the term "malt, spirituous, or vinous liquor."

"Cannabis Indica, or Indian hemp, or anhalonium, or peyote," have also been added to the class of articles which shall not be furnished to the Indians. Among the Mission, Sioux, Cheyenne, Arapaho, Havasupai, Apache, Kiowa, Comanche, Osage, Kickapoo, Omaha, Winnebago, Potawatomi, Sac and Fox, Santee, Shawnee, Otoe, and Missouri Indians the practice of using peyote has grown to such an extent that it retards their progress and development. It is used as a substitute for intoxicating liquors, and that of itself should be sufficient to justify the enactment of this provision. At the present time there is no Federal law whereby we can prosecute those who furnish these articles to

the Indians or introduce them into their reservations. In connection with this portion of this section, attention is invited to H. R. 10669, Sixty-fourth Congress, being a bill to prohibit the traffic in peyote, including its sale to Indians, introduction into the Indian country, importation and transportation, and providing a penalty therefor, upon which a favorable report has been submitted.

I might also add for the benefit of your committee that the States of Colorado and Utah have just enacted legislation to prohibit the use of and traffic in this article, indicating that those States recognize the evils resulting from the use of this article and the necessity of dealing therewith.

The evils resulting from the use of *Cannabis Indica*, or Indian hemp, are well known and no argument should be necessary to establish the advisability of enacting this provision.

Under the class of Indians to whom the articles enumerated shall not be furnished is included Pueblos. The act of June 20, 1910 (36 Stat., 657), providing for the admission of New Mexico into the Union, reads that—

"The terms 'Indian' and 'Indian country' shall include the Pueblo Indians of New Mexico and the lands owned or occupied by them on the 20th day of June, 1910, or which are occupied by them at the admission of New Mexico as a State."

This provision in this bill is in substance a reenactment of a portion of the New Mexico enabling act.

This class has been further extended so as to include those Indians "over whom or whose property the Government, through its departments, exercises guardianship or supervision, whether citizen or not."

The act of February 8, 1887 (24 Stat., 388), confers citizenship upon the Indians receiving allotments thereunder, according to the view of the Supreme Court of the United States in the case of *Albert Heff* (197 U. S., 488). Congress, realizing that possibly it had been hasty in conferring this right upon the Indians, amended said law by the act of May 8, 1906 (34 Stat., 182), whereby citizenship was withheld until the issuance of a free patent. However, many Indians had received allotments under the original act, and under that decision of the Supreme Court they were not subject to the Federal law dealing with the sale of liquor to Indians.

There was recently presented to the Supreme Court of the United States for decision the question of whether, under existing laws, the sale of liquor to any Indian who, prior to the act of May 8, 1906, supra, had received an allotment or trust patent, was an offense. As will be noted, that tribunal, in the *Heff* case, held that it was not an offense, but in the case above referred to (*U. S. v. Nice*, 241 U. S., 591) the Supreme Court said that "as, therefore, these allottees remain tribal Indians under national guardianship, the power of Congress to regulate or prohibit the sale of intoxicating liquor to them, as is done by the act of 1897, is not debatable."

"We recognize that a different construction was placed upon section 6 of the act of 1887 in matter of *Heff* (197 U. S., 488), but after reexamining the question in the light of other provisions in the act and of many later enactments clearly reflecting what was intended by Congress, we are constrained to hold that the decision in that case is not well grounded, and it is accordingly overruled."

The Supreme Court of the United States, in the case of *United States v. Noble* (237 U. S., 74), the Circuit Court of Appeals, in the cases of *Katzenmeyer v. United States* (255 Fed., 532), and *Mosier v. United States* (188 Fed., 54), and other Federal tribunals, have held that there is no incompatibility between citizenship and guardianship over an Indian, and that Federal guardianship is in full force both as to property rights and personal rights, at least as long as the tribal relation continues, except in so far as Congress has relinquished it.

There are many reservations throughout the country where the title to a parcel thereof has passed from the United States so as no longer to be Indian country within the definition of that term and where there are no special provisions extending the liquor laws thereto. Under such circumstances, there is some question as to whether it is an offense to take liquor thereon; and consequently we have in the midst of an Indian settlement, community, or reservation a tract where liquor may be taken and disposed of apparently without a violation of the Federal laws. Such a situation, of course, should not exist and is detrimental to the welfare of the Indians. Likewise, the Federal courts in the cases of *United States v. Carr* (2 Mont., 234), *United States v. Twenty-nine Gallons of Whisky* (45 Fed., 847), and *United States v. Four Bottles*

of Sour Mash Whisky (80 Fed., 720) have held that liquor is not introduced into the Indian country by being transported across a reservation to a place where it can be lawfully sold and is not subject to seizure while in transit or after it reaches its destination.

Among the many difficult situations that confront us is that on the Yuma Reservation, in California. Prior to the setting aside of the land of the reservation for these Indians a patent was issued to an individual, and the Executive order providing for said reservation specifically excepted therefrom the lands to which valid title has been obtained theretofore. Imperial County, Cal., has an ordinance prohibiting the traffic, etc., in intoxicants, and the State of Arizona is "bone dry." Whether the Federal Government, therefore, is in a position to punish for the introduction of liquor onto said tract within the Yuma Reservation, or to deal with the transportation of liquor through said reservation to the State of Arizona, is a question. The danger lies in the fact that such liquor while in the course of transit through the reservation may and does reach the Indians, and its effect upon them and their well-being is a matter of history. Liquor should not be permitted in the Indian country for beverage purposes under any circumstances.

The provision in the bill making it an offense to "convey or transport through the Indian country" would remedy the foregoing situation and enable the Government to prohibit such traffic and protect the Indians.

It will be noted that the term "Indian country" has been enlarged so as to include many classes of lands owned or occupied by the Indians or located within the exterior boundaries of the reservations. The added portion reads as follows:

"All the lands embraced in what was formerly the Indian Territory and now a part of the State of Oklahoma, all of Osage County in said State of Oklahoma, * * * any Indian reservation, or any town site or tract of land, including any railroad right of way or part thereof, located wholly within the exterior limits of any Indian reservation or pueblo land grant, or any lands owned by Indians individually or as communities, whether allotted or not, Indian settlements, Indian school lands, and Indian pueblos, and any land to which by treaty or otherwise the Indian-intercourse laws or other laws prohibiting the liquor traffic therein have been made applicable, and any other lands not herein described, which may be Indian country on or prior to the date of the passage of this act."

Within "all the lands embraced in what was formerly the Indian Territory and now a part of the State of Oklahoma" reside approximately one-third of the Indian population of the United States, and by reason of their peculiar conditions it is necessary that they continue to receive the protection of the United States.

In the agreements with the Seminoles made in 1897 (30 Stats., 567), with the Creeks in 1901 and 1902 (31 Stats., 861; 32 Stats., 500), with the Choctaws and Chickasaws in 1897 (30 Stats., 507), and in 1902 (32 Stats., 641), and with the Cherokees in the latter year (32 Stats., 716), the importance of continuing restrictions upon the introduction of intoxicants from without and traffic in them within the Territory was recognized.

Section 8 of the act of March 1, 1895 (28 Stats., 693), applicable to the former Indian Territory, prohibits the disposition or introduction of intoxicating drinks or liquors into the Territory. Congress further recognized this fact in the act of June 16, 1906 (34 Stats., 267), in providing for the admission of Oklahoma into the Union.

The Supreme Court, in the case of *Ex Parte Webb* (225 U. S., 663), holds that the enabling act did not repeal the act of 1895 so far as it pertains to carrying liquor from without the new State into that part of it which was Indian Territory.

In the case of *United States v. Wright* (229 U. S., 226), the Supreme Court held that the act of January 30, 1897, was not repealed by the enabling act.

In the case of *Joplin Mercantile Co. v. United States* (236 U. S., 561) the indictment charges an introduction or attempt to introduce intoxicating liquors into what was formerly the Indian Territory and now the eastern district of Oklahoma. It was held that pending the continuance of State prohibition, as prescribed in the enabling act, the provisions of the act of March 1, 1895, respecting intrastate transactions, are not enforceable.

Under the court's decision liquor, therefore, may be shipped from the western to the eastern district without violating the act of March 1, 1895, and to that extent said act is rendered ineffective.

The enabling act expressly reserves the authority of the Government of the United States to make laws or regulations respecting such Indians, just as if the enabling act had never been passed. (*Tiger v. Western Investment Co.*, 221 U. S., 286-309.) And, also, it expressly continued the laws in force at the time of the admission of the State into the Union, except as modified or changed, and all the laws of the United States not locally inapplicable.

The Supreme Court, in the Joplin case, also said:

"It does not follow from what was there decided (*Coyle v. Oklahoma*, 221 U. S., 559) that the plan of intrastate prohibition proposed to the State by Congress in the enabling act and accepted by the State would be subject to repeal by the State within the prescribed period. Nor does it follow from anything that we have said that Congress may not, during that period, by re-enacting in substance the act of 1895 or by appropriate affirmative legislation in some other form, resume the Federal control over the liquor traffic in and with what was Indian Territory by virtue of its general authority over Indian relations."

In view of this decision our legal as well as moral duty toward these people, and the large number of Indians and their welfare, it is essential and necessary that this provision be enacted in order to enable this department to afford these people the necessary protection.

Concerning the provision including "all of Osage County in said State of Oklahoma," attention is invited to the provision in the Indian appropriation act of March 2, 1917, Public, No. 369, as follows:

"That all of Osage County, Okla., shall hereafter be deemed to be Indian country within the meaning of the acts of Congress making it unlawful to introduce intoxicating liquors into the Indian country."

This provision of the bill is merely a reenactment of that portion of the Indian appropriation act.

The term has also been made to include "any Indian reservation or any town site or tract of land, including any railroad right of way or part thereof, located wholly within the exterior limits of any Indian reservation or pueblo land grant, or any lands owned by Indians individually or as communities, whether allotted or not, Indian settlements, Indian school lands, and Indian pueblos." The term "Indian country" as referred to in the case of *Bates v. Clark* (95 U. S., 208), is defined to be land to which the Indian title has not been extinguished. There are many places within the exterior limits of the reservations coming within the list of places above referred to, but to which the term "Indian country" is not applicable, and therefore the introduction of liquor there would be no offense. To permit intoxicants to reach these places is detrimental to the welfare of the Indians and therefore it is proposed to include such places within the term, in order that the Indians may receive the protection from this great curse.

It was said by the Supreme Court in the case of *United States v. Forty-three Gallons of Whiskey* (93 U. S., 188):

"If liquor is injurious to them inside of a reservation, it is equally so outside of it, and why can not Congress forbid its introduction into a place near by, which they would be likely to frequent? It is easy to see that the love of liquor would tempt them to stray beyond their borders to obtain it, and that bad white men, knowing this, would carry on their traffic in adjoining localities, rather than venture upon forbidden ground. If Congress has the power, as the case last cited decides, to punish the sale of liquor anywhere to an individual member of an Indian tribe, why can not it also subject to forfeiture liquor introduced for an unlawful purpose into territory in proximity to that where Indians live? There is no reason for the distinction; and, as there can be no divided authority on the subject, our duty to them, our regard for their material and moral well-being, would require us to impose further legislative restrictions should country adjacent to their reservations be used to carry on the liquor traffic with them."

This case is quoted with approval in a number of decisions and expresses clearly the reasons and necessity for this much-needed legislation.

There is also included in the term "Indian country" "any land to which by treaty or otherwise the Indian intercourse laws or other laws prohibiting the liquor traffic therein have been made applicable. By treaties and agreements entered into with the Indian tribes it was provided in certain instances that the Federal laws relative to trade and intercourse or the traffic in intoxicants shall be applicable within the territory ceded, until otherwise ordered by Congress or the President, and in instances these provisions are narrow in their

scope, only covering a few of the many intoxicants now on the market, and in others being without a penalty for their violation, etc. In these instances it is highly essential that the treaty and other provisions be enforced for the benefit of these Indians and that the shortcomings of the legislation as then enacted be provided for, so that these Indians may have every benefit afforded by the present laws to the other Indians throughout the country.

Congress has in fact already recognized to a certain extent the necessity of similar legislation through its enactment in the Indian appropriation act of May 18, 1916 (39 Stats., 133), of the following provision:

"The possession by a person of intoxicating liquors in the country where the introduction is prohibited by treaty or Federal statute shall be *prima facie* evidence of unlawful introduction."

That provision including "any other lands not herein described which may be Indian country on or prior to the date of the passage of the act" is for the purpose of embracing any tract of land which may have been overlooked in the foregoing sections.

The various acts constituting offenses under the provisions of the bill have been further extended so as to include the acts of having in possession, selling, giving away, disposing of, exchanging, bartering, or manufacturing within the Indian country any of the articles coming within the classes enumerated. Congress has also recognized the need for legislation covering the item of having liquor in possession as indicated by the provision in the act above quoted. It is advisable and necessary to include as an offense the act of disposing, etc., of any of the articles within the Indian country so as to give added protection to the Indians.

The "manufacture" of liquor within the Indian country applies under section 2141 of the Revised Statutes only to the act of setting up or conducting a distillery for the manufacture of ardent spirits. The shortcomings of this section have been remedied by Congress by the same act of May 18, 1916, wherein Congress provided that "the provisions of sections 2140 and 2141 of the Revised Statutes of the United States shall also apply to beer and other intoxicating liquors named in the act of January 30, 1897 (29 Stat. L., p. 506)."

Particular attention is invited to the change in the punishment for the violation of the provisions of this bill. The act of January 30, 1897, provides for "imprisonment for not less than 60 days" and the act of July 23, 1892, provides for a maximum of two years. It is held by the Attorney General and the courts that action thereunder must be instituted by indictment. This procedure is expensive and sometimes causes long delays. In order to avoid this, the punishment has been changed for the first offense so that the maximum is less than one year and action can therefore be taken by information, as proposed by the bill.

The act of January 30, 1897, provides that it shall be a sufficient defense to the charge of introducing liquor into the Indian country that it was done under authority, in writing, from the War Department. The Indians were formerly under the jurisdiction of the Secretary of War, and therefore it was proper that the function of authorizing the introduction of liquor should come within the jurisdiction of that department. Now, that the Department of the Interior is charged with the administration of the affairs of these people, there would seem to be no reason for continuing the old phraseology. This department is the proper one to be charged with this duty.

There is inserted therein for reenactment that provision declaring it not to be unlawful to introduce and use wines solely for sacramental purposes under church authority at any place within the Indian country.

Section 2 of the bill fixes a specific minimum punishment for the commission of a second or subsequent offense and increases the maximum with the idea of providing a greater punishment and to act as a greater deterrent toward a further commission of the offense of furnishing liquor to the Indians, or introducing it into the Indian country. Under this section, prosecution must be by indictment.

Section 3 of the bill enlarges the scope of section 2140 of the Revised Statutes authorizing searches and seizures within the Indian country. New modes of transportation, etc., have come with the general advancement of civilization and additional legislation is necessary to cope therewith. The larger the scope of the law, the better we can protect the Indians and the greater will be the deterrent effect on those who might be inclined to continue such nefarious practices and business.

It will be noted that section 3 of the bill mentions "the chief special officer or any of his duly authorized deputies whose appointments have been affirmed

by the Commissioner of Indian Affairs * * * or other person in the service of the United States whose appointment is made by the Secretary of the Interior or the Commissioner of Indian Affairs, or any United States marshal or his deputy."

The act of March 1, 1907 (34 Stats., 1017), authorizes that "the powers conferred by section 2140 of the Revised Statutes upon Indian agents and sub-agents and commanding officers of military posts are hereby conferred upon the special agent of the Indian Bureau for the suppression of the liquor traffic among Indians and in the Indian country and duly authorized deputies working under his supervision."

This section of the bill also extends the right to carry out certain of its provisions to "any United States marshal or his deputy." These officials assist this department very materially in the enforcement of the laws for the protection of the Indians, and it is but just and proper that they should have every right or authority that any of our employees have.

It will be noted that section 2140, Revised Statutes, only refers to spirituous liquor or wines. This is not broad enough and Congress has recognized this in the act of May 18, 1916, already quoted, wherein it is provided that the provision of section 2140 shall also apply to beer and other intoxicating liquors named in the act of January 30, 1887.

This section also authorizes the search for and seizure of intoxicants where they are conveyed across any of the places mentioned herein. This is in line with what has been referred to covering the provision in section 1 of the bill making it an offense to convey or transport liquor through an Indian reservation, etc.

Section 2140 of the Revised Statutes makes it the duty of any employee of the United States or any Indian to take and destroy any ardent spirits or wine found in the Indian country. This section of the bill increases the class of articles to be taken and destroyed and restricts the class of employees upon whom this duty is devolved.

Existing law, namely section 2140, refers to "boats, teams, wagons, and sleds used in conveying same." A Federal court recently construed this act as not including an automobile. Congress thereupon, in the act of March 2, 1917, provided "that automobiles or any other vehicles or conveyances used in introducing or attempting to introduce intoxicants into the Indian country or where the introduction is prohibited by treaty or Federal statute, whether used by the owner thereof or other person, shall be subject to the seizure, libel, and forfeiture provided in section 2140 of the Revised Statutes of the United States.

The language of section 3 where it reads "automobiles or any other vehicles or conveyance * * * whether used by the owner thereof or other person" is a reenactment of the provision above referred to.

I realize that there is likely to be some question as to the constitutionality of the provision of this section of the bill authorizing the search of premises, conveyances, or places of deposit, etc., and the seizure of the places of deposit, all articles and goods found therewith or therein, the teams, wagons, sleds, boats, automobiles, or any other vehicles or conveyances used in the transportation of such intoxicants. Therefore, I do not consider it inappropriate to submit the following review of Indian legislation along this line and the decisions bearing thereon:

By section 21 of the act of March 30, 1802 (2 Stats., 139-140), it was provided—

"That the President of the United States be authorized to take such measures from time to time as to him may appear expedient to prevent or restrain the vending or distribution of spirituous liquors among all or any of the said Indian tribes, anything herein contained to the contrary thereof notwithstanding."

This was amended by the act of May 6, 1822 (3 Stats., 682), so—

"That it shall be and may be lawful for the President of the United States in execution of the power vested in him by the twenty-first section of the act of March 30, 1802, to which this is an amendment, to direct Indian agents, governors of Territories acting as superintendents of Indian Affairs, and the military officers to cause the stores and packages of goods of all traders to be searched upon suspicion or information that ardent spirits are carried into the Indian countries by said traders in violation of the said twenty-first section of the act to which this is an amendment," etc.

Section 20 of the act of June 30, 1834 (4 Stats., 729-732), provides in part that—

"It shall be lawful for such superintendents, Indian agents, or subagents or military officer agreeably to such regulations as may be established by the President of the United States to cause the boats, stores, packages, and places of deposit of such person to be searched, and if any such spiritous liquor or wine is found the goods, boats, packages, and peltries of such person shall be seized and delivered to the proper officer and shall be proceeded against by libel in the proper court," etc.

The act of March 15, 1864 (13 Stats., 29), amends section 20 of the act of June 30, 1834, in a few particulars, but does not change the sense thereof. It reads:

"It shall be lawful for such superintendents, agents, subagents, or commanding officer to cause the boats, stores, packages, wagons, sleds, and places of deposit of such person to be searched; and if any such liquor is found therein the same, together with boats, teams, wagons and sleds used in conveying the same, and also the goods, packages, and peltries of such person shall be seized and delivered to the proper officer and shall be proceeded against by libel in the proper court," etc.

Section 2140 of the Revised Statutes, the present law, reads in part as follows:

"Such superintendents, agents, subagent, or commanding officer may cause the boats, stores, packages, wagons, sleds, and places of deposit of such person to be searched; and if any such liquor is found therein the same, together with the boats, teams, wagons, and sleds used in conveying the same, also the goods, packages, and peltries of such person, shall be seized and delivered to the proper officer and shall be proceeded against by libel in the proper courts," etc.

The right to search and seize so far as it applies to the Indian country appears to have been the subject of judicial determination in several cases, to some of which I invite your attention.

In the case of the American Fur Co. v. United States (2 Peters, 358) the court said:

"We have found no little difficulty in understanding the real meaning of the court from the language in which this latter proposition is expressed; whether it was intended to state that after the goods with the ardent spirits had been carried into the Indian country with the unlawful purpose they might be seized in a country purchased of the Indians by the United States under the circumstances referred to, or that being carried into this latter district or country and there seized, such seizure would be legal. We rather incline to the opinion that the latter interpretation was the one intended by the court and that that part of the sentence was merely added as explanatory of the term Indian country, which had previously been used. For if it was merely means to affirm that, after the forfeiture had attached in the Indian country, the goods might be seized anywhere out of that country, no reason is perceived why the place of seizure should be confined to a territory purchased by the United States of the Indians and inhabited exclusively by them rather than to a territory not so purchased and inhabited. Besides, the proposition assented in the preceding part of the instruction being that ardent spirits carried into the Indian country, with the unlawful purpose, and found with a part of the trader's goods and seized in the Indian country, subjected all his goods found with spirits to forfeiture; it would seem something like a contradiction to lay it down as a distinct proposition that the seizure spoken of might be made out of the Indian territory. As explanatory of the expressions before noticed, it was entirely appropriate."

This case was remanded for a new trial.

The case of 43 Gallons of Cognac Brandy v. United States (11 Fed. Rep., 47) involves the question of the seizure of liquor under 2140 Revised Statutes within the Indian country. The court said:

"In this case it is not claimed that liquor was seized within the limits of an Indian reservation, and it follows, according to the view I have taken of the statutes, that the seizure was unauthorized."

The court held in this case that the place of seizure was not Indian country.

The case of Bates v. Clark (95 U. S., 208)—one of the leading cases on the subject of what is Indian country—was instituted as a result of a seizure of whisky introduced into what was considered the Indian country. The defendant in error, Clark, recovered judgment against Bates in an action of trespass on which an appeal was taken, the plaintiff in error relying, as a military

officer, upon the provisions of section 2140 of the Revised Statutes, which authorizes searches and seizures. The court, in its opinion, says:

"If this whisky was seized in Indian country within the meaning of the act of 1834 and the amendment of 1864, the plea which set up that the defendant acted in good faith under the statute ought to be sustained."

The court refers to the case of *American Fur Co. v. United States*, supra. In concluding its opinion the court says:

"So the plea that they had good reason to believe that this was Indian country and that they acted in good faith, while it might excuse these officers of punitive damages, is no defense to the action. If it had been Indian country and it had turned out that the plaintiff had a license or did not intend selling the introduced goods, the fact that the defense acted on reasonable grounds would have exempted them from libel."

In the case of *Evans v. Victor and Larson* (199 Fed., 504) the defendants entered the plaintiff's place of business, a drug store within the city of Muskogee, Okla., and without the authority of a search warrant or other process proceeded to search same for intoxicating liquors, etc. The plaintiff asked for a temporary restraining order, damages, and other measures of relief, and the United States District Court in passing thereon held that under section 2140 of the Revised Statutes the special officers and their deputies may make searches in that part of Oklahoma formerly Indian Territory by virtue of their official positions and without the formality of search warrants or other process. An appeal was taken in this case, and the Circuit Court of Appeals for the eighth circuit in its decision (304 Fed., 361) held that the lands within the original corporate limits of the city of Muskogee are not Indian country. It will be noted that the case turned on the question as to the status of the land. The Circuit Court of Appeals said in that case—

"It is conceded by the counsel for the defendants, and is settled by repeated decisions of the Supreme Court that the power of the officers of the Interior Department and of the officers of the Army to cause such searches and seizures is limited by the terms and true construction of section 20 of the act of 1834, and of sections 2139 and 2140 of the Revised Statutes to searches and seizures in the Indian country, and that they are without authority to cause such searches and seizures outside the Indian country." (*Bates v. Clark*, 95 U. S., 204-209; *Clairmont v. United States*, 225 U. S., 551-556-560.)

In a most recent case (unreported) arising out of our operations in Minnesota under the provisions of the treaty of February 28, 1855 (10 Stats., 1165), there were seized certain papers and held as evidence in that case. Application was made to the court for the return of said papers, which was refused.

No doubt some stress will be laid upon the decision of the Supreme Court of the United States in the case of *Weeks v. United States* (232 U. S., 383). The principles laid down by the court in that case regarding search and seizure are broad and just, but it is necessary in applying same to consider the fact that the locus in that case was Kansas City, a place over which Congress had no jurisdiction, whereas that dealt with in this bill is Indian country, which the Supreme Court in large number of cases has held is subject to legislation by Congress and the jurisdiction of the Federal Government.

That Congress has taken the same view and is favorable to action for the further protection of the Indians is indicated by the provisions of the acts of May 18, 1916, and March 2, 1917, already quoted, extending the provisions of section 2140 regarding search and seizure to beer and other intoxicating liquors and also making automobiles or any other vehicles subject to seizure, libel, and forfeiture as provided for in section 2140 of the Revised Statutes.

Section 4 has for its object the continuance of the liquor laws to all lands within Indian reservations whether sold, allotted, retained, or reserved, set aside for town-site purposes, etc., until Congress shall otherwise provide. It has been the policy of Congress in later years to enact restrictive provisions in the various laws providing for the opening of Indian reservations.

The Supreme Court of the United States in the cases of *Perrin v. United States* (232 U. S., 478) and *Johnson v. Gearlds* (234 U. S., 432) upheld the validity of treaty provisions continuing the liquor laws in effect in certain territories until otherwise ordered by Congress.

In recent litigation involving a conspiracy to ship intoxicants into the eastern district of Oklahoma, it was possible for the defendant to have excluded from admission as evidence the original way bills, railroad records, bank records, telephone records, and even Government records, thereby requiring the Government to prove the introduction of the liquor by the testimony of

persons who actually accompanied same while in transit, whose only knowledge of the movement would naturally be that obtained from the bill of lading accompanying same. The far-reaching effect of this ruling can be appreciated readily, and in order to permit of the enforcement of the law and the punishment of the offenders it is proposed by section 5 to make these records admissible in evidence. It is also proposed to make it an offense to withhold information or conceal information, books, or records, or fail to disclose information as to the crimes or offenses under this act. This legislation is necessary in order to prevent the concealment of important records and books to and require persons to give information relative to the violations of this law. Important cases have been lost in the absence of such a provision. This portion of this section, with such modifications as are made necessary by reason of the character of the work to be performed under this bill, is based upon section 146 of the criminal code.

Sections 6 and 7 are embodied for the protection of the officers engaged in this work, including the Indian Service men, the Department of Justice officials, and others who may be called upon to assist. These sections are based in part upon Senate bill 7154 of the Sixty-third Congress, third session, introduced by Senator Owen, and section 65 of the Criminal Code, with such modifications and changes as to make them applicable to meet the conditions existing in this work. The men engaged in the suppression of the liquor traffic among the Indians are called upon to handle and face dangerous and perilous situations. Some of those engaged in the traffic in intoxicants among Indians have little hesitancy in taking a life, as evidenced by the fact that several of our men have been killed in the line of duty. It is therefore proper that these men should be afforded every protection in their work.

Section 8 grants to the employees engaged in this work the services of the United States attorney in suits brought against them arising out of their official acts, and also provides that the expenses in connection therewith shall be paid from the same appropriation from which said employee is paid.

It has occurred a number of times that officers are made defendants in either civil or criminal suits arising out of their official acts. The compensation of these employees is small, and to be charged with expense in connection with defending such suits, whether just or unjust, is a charge which they can not well afford to meet. These expenses have heretofore been borne out of the personal funds of the officers.

Section 9 authorizes Indian superintendents and officers specially designated by the Commissioner of Indian Affairs to enforce the provisions of this act, to administer oaths and take acknowledgements for general purposes. In the course of operations by the liquor service it is often found necessary to take the statements of witnesses for use at the trial to be held some months later. If the witnesses testify contrary to the statement prepared no action can be brought against them: but if the officer is authorized to administer an oath and thereby swear these witnesses, the likelihood of being taken by surprise is removed and better results will be obtained.

Having taken up the bill as introduced and discussed its several provisions, etc., I wish now to offer a few changes and amendments which would, to my mind, add to the scope of the bill and aid us in the protection of the Indians.

To make more clear the various tracts of lands, etc., which are to be classed as Indian country under section 1 of the bill, it is suggested that they be set off by semicolons rather than commas, as appears in the bill, and I have the honor to so recommend.

Section 1 of the bill defines the various tracts of land to be included in the term "Indian country." and on line 20, page 2, read: "any railroad right of way or part thereof." As there are other rights of ways granted over Indian reservations, it is recommended that after the word "railroad," in line 20, there be inserted the words "or other," so that the item will read "any railroad or other right of way or parts thereof." This will enable us to handle the situation more effectively.

It is suggested that after the word "the," in line 6, on page 5, there be inserted the words "introduction, attempted introduction, or," and after the word "transportation," in the same line, there be added the words "within or across any of the places mentioned herein," so that the clause will read: "or any other vehicles or conveyances used in the introduction, attempted introduction, or transportation within or across any of the places mentioned herein, of such intoxicants."

This change is suggested in order that the language of the bill may conform as nearly as possible to the language of the act of March 2, 1917; and, furthermore, to permit of the confiscation of automobiles transporting liquor within the Indian country. It has been considered by the Federal courts that to take intoxicants through the Indian country from a place outside to another beyond the reservation does not constitute an offense. This, therefore, permits the introduction of liquor into the Indian country and its passage through the same, and affords an opportunity for the individuals to supply the Indians with intoxicants and when apprehended to offer the plea that they were bound for a point beyond the reservation. In order to close this apparent gap, it is advisable that the language of the bill be changed as suggested.

I suggest also that the word "articles," in line 24, page 7, be replaced by the word "vehicles."

In view of the importance of this legislation to the Indian Service, and the benefits which will accrue to the Indians, I have the honor to suggest and recommend favorable action.

Cordially, yours,

ALEXANDER VOGELSANG, *Acting Secretary.*

HON. C. D. CARTER,

*Chairman Committee on Indian Affairs,
House of Representatives.*

Now, Mr. Hayden, we will hear from you and the other witnesses.

STATEMENT OF HON. CARL HAYDEN, A REPRESENTATIVE IN CONGRESS FROM THE STATE OF ARIZONA.

MR. HAYDEN. I introduced this bill at the request of the Indian Office. The main purpose of the bill, as you will note by reading it, is the revision and codification of the laws relating to the liquor traffic among Indians so that the law may be clearer and easier of administration. The only controverted points in the bill, so far as I know, are to be found in lines 2 and 3, on page 2, and line 12 on page 3, wherein the drug known as peyote is included. An issue has been raised as to whether this drug should be included in the bill and treated as though it were an intoxicant and injurious to the Indians. On that question there are a number of witnesses here who are more competent to testify than myself, and I would like to have you listen to them. If it is agreeable to you I shall first call on Mr. Brosius, who is secretary of the Indian Rights Association, for a brief statement.

However, before we hear Mr. Brosius I desire to direct your attention to two brief articles from the new International Encyclopedia on the subject of peyote and hashish, or Indian hemp, the two drugs mentioned in the bill, which I would like to have inserted in the record.

MR. TILLMAN. They may be inserted at this point.

(The articles referred to are as follows:)

Peyote (Sp., from Aztec peyotl, caterpillar, in allusion to the downward growth upon the root of the southern variety). The Mexican name given to several species of plants used by the Indians of the plains and central plateau to produce a peculiar kind of mental exhilaration. The practice existed among the native tribes from the Arkansas River as far south at least as the city of Mexico, and in a few places that crossed the main divide to the Pacific coast. The southern plant, to which the name was originally applied by the Aztecs, is a species of composite, the active principal being in the root. The variety best known, and the use of which is everywhere found from about the valley of Mexico northward to the Arkansas, is a small cactus, botanically identified as *Lophophora williamsii*. The plant grows abundantly in a wild state along

the Rio Grande and southward and is gathered by the Indians, who use the dried top, called a "button." It is taken at intervals during a ceremony which lasts throughout the night. A small gourd rattle and a tiny water drum are the chief regalia. The effect is to exhilarate and intensify the imaginative faculties, producing a pleasant dreaminess without, however, overmastering the will power or producing a disagreeable reaction later. Many observers assert that the moral tone of the users is heightened and that it effectively checks tendencies toward alcoholism. In recent years the ceremony, or peyote religion, has spread through Oklahoma and northward among the plains tribes. The ritual has been described by A. L. Kroeber in *Bulletin of the American Museum of Natural History*, Volume XVIII. Consult also Safford in *Journal of Heredity*, Volume VI, No. 7.

Hashish (Ar. hashishat, from Ar. hashish, herbage, hay, from hash, to cut grass). The oriental name of the flowering tops and tender parts of Indian hemp (*cannabis indica*). Various preparations of the plant are employed for the producing of a peculiar intoxication. A favorite mode of extracting its active principle is by boiling the tops and flowers with water to which butter or oil has been added, evaporating, and thus forming an oleaginous solution or fatty extract. This fatty extract is frequently mixed with other substances which are reputed to possess aphrodisiac properties, and is taken in the form of electuary confection or pastile. The majoon used at Calcutta, the mapouchari employed at Cairo, and the dawames or dawamesk of the Arabs are preparations of this kind. In India it is employed as a narcotic stimulant under the name hashish, churrus bhang, siddhi, and gunjah. American hemp (*cannabis Americana*) possesses a similar but weaker action. The effect of hashish depends largely upon the individual. Among the orientals the dreams are of an erotic character, but this is not so among the western nations. One of the first appreciable effects of the drug is the gradual weakening of the powers of controlling and directing of the thoughts. Then comes the stage already described, and accompanying and, in part, following it there are observed errors of sense, false conviction, and the predominance of one or more extravagant ideas. These ideas and convictions are generally not altogether of an imaginary character, but are suggested by external impressions which are erroneously interpreted by the perceptive faculties. A minute may seem a year, and an hour only an instant. Sounds may be greatly exaggerated. The sense of duration of time and extent of space and the appreciation of personality are lost; there is a sensation of weight in the extremities and anesthesia of the skin, which may often become complete. Finally, if the dose is sufficiently powerful, there is marked drowsiness and sleep. The drug is used as a sedative, as a substitute for opium. For the relief of pain in neuralgia and migraine it has been successfully used. It is a valuable hypnotic in delirium tremens, and a useful remedy for functional impotence and certain uterine disorders.

STATEMENT OF MR. S. M. BROSIUS.

Mr. TILLMAN. State your present occupation and give a brief history of yourself.

Mr. BROSIUS. Mr. Chairman, I am agent of the Indian Rights Association, of Philadelphia, an organization having for its prime purpose the protection of the Indians and their development into the citizenship of the country. I have been connected with that organization since 1898, now almost 20 years. During my association with the work of the Indian Rights Association I have had occasion every year to go out among the Indians to ascertain conditions and see in what way we could be of service to them. I might say that this organization is a philanthropic organization. It makes no charge to the Indians for its services. I think I can safely say that during the years I have been connected with the association it has been of vital benefit to the Indians, but I will not go into that.

The question of peyote, among other questions, has been called to our attention. So far as I am personally concerned, I have never had

any experience in the eating of peyote or the drinking of mescal wines or under whatever terms they may be called, but my attention was called to the evil effects of the use of peyote among the Indians during a trip to the Uintah and Ouray agency at Fort Duchesne, Utah, in 1916. Dr. Henry Lloyd was the physician in charge at that agency, and I had several interviews with him regarding it, and I do not think I could do better than to read a letter I have from him. I have not read it recently, but I think it is confined exclusively to the peyote matter.

Mr. SNYDER. Tell us who he is?

Mr. BROSIUS. He is employed by the Government at that place and he has been there a number of years; I think 10 or 12 years.

Mr. SNYDER. Is he now in the employ of the Government?

Mr. BROSIUS. Yes.

(The letter submitted by Mr. Brosius follows:)

UINTAH AND OURAY AGENCY,
Fort Duchesne, Utah, December 2, 1916.

Mr. S. M. BROSIUS,

Agent Indian Rights Association, Washington, D. C.

MY DEAR MR. BROSIUS: I regret very much the delay in replying to your letter of November 3. I can only offer that I have been alone in the work here since October 1, the other position of physician at Ouray being temporarily vacant.

I had also hoped to get some additional data regarding certain features of the peyote traffic.

As to whether peyote and mescal are identical I have the following to offer: Prof. E. B. Putt, of the Government experiment station, North Dakota Agricultural College, says: "Mescal is a term applied to a drug obtained from the tops of certain species of cacti grown in the valley of the Rio Grande in Mexico. The most important of these species are *Anhalonium* * * * or *Lophophora*. * * * The word mescal should not be confused with the similar term which is applied to a distilled liquor * * * from the * * * juice * * * (pulque) of several species of agave."

E. F. Ladd, food commissioner of the above experiment station, in his letter transmitting Prof. Putt's report, refers in one place to "mescal or peyote" and in another to "peyote" alone. So that there can be no doubt as to the identity of the substance under consideration by Prof. Putt. It is also quite clear to me that the species of cacti referred to under the terms "mescal" or "peyote" is identical with the drug now in use by the Ute Indians of this reservation.

It seems to me that Prof. Putt's reference to the distilled liquor of agave, also called "mescal," clears up the confusion. However, if it is not desired to include the liquor "mescal" in the prohibitory act it might be well to make a designation something like the following: "Peyote or mescal from the cacti species *Anhalonium* or *Lophophora* and their derivatives."

Unless it will increase the opposition to the law, I would suggest that merely the term "peyote or mescal" be used, thus including the liquor above mentioned, as I believe it is harmful to the Indians of the South and its prohibition would be a good thing, at the same time simplifying identity.

As to the effect of the drug peyote on the Ute Indians, I can now say, after two years of observation, that it has done more harm to them in more different ways than whiskey, gambling, or any other influence. Its physical effect is appalling. Its harmful effects are most noticeable on those who are already weak and depressed from disease or age, and upon both mother and babe in parturition. Because of the profound muscular paralysis it induces, the patient already struggling against low vitality quickly succumbs to a few doses of peyote. The uterine muscle of the parturient woman is so completely paralyzed that normal contractions cease and delivery is often impossible; or if delivery does finally occur, the uterus fails to contract thereafter and fatal hemorrhage is the result.

Another serious result of the use of this drug is the refusal of those who take it to submit to rational treatment by the physician. Indians who had

learned to come to the agency physician and to employ scientific remedies under his instructions are taught by the "peyote chief" to take no further treatment from physicians—to use no other remedial measures, but to depend entirely upon the miraculous effects of the peyote.

Thus the work of years in teaching the Indian to use the white man's methods of combatting disease is undone.

The effect of peyote on the morals of these Indians is beginning to be decidedly noticeable. Especially is this true with regard to sexual matters. Several recent separations of husband and wife who had lived contentedly together for years may be traced to the use of this drug.

A number of young girls, some of whom had been attending school, have gone to the bad under the influence of peyote.

The pretense of religious rite connected with its use is a travesty. The Sioux Indian who introduced it here is proven by the testimony of a reliable Sioux, Standing Bear, to be a thief and a suspected murderer.

Very sincerely,

HENRY LLOYD, M. D.,
Agency Physician.

I want to say on my own account that I took a trip with the agency superintendent, Mr. Kneales, who was then in charge, and has been in charge since that time, at Fort Duchesne Agency, and he showed me some of the fields of the formerly prosperous Indians, and they were being neglected. The testimony of other employees there, at least those with whom I spoke, was that the object of the devotees of peyote, and especially the peyote lodge organizers who came from the Sioux country, was to reach the prosperous Indians, those who had cattle. Some of the Ute Indians are quite prosperous, several of them having as many as 300 or 400 head of cattle, and the object of the agents of mescal seemed to be to reach them especially and then they could control their funds, and that was the effect of their getting them under the influence of peyote. Outside of the Uintah and Ouray Agency I might say generally that my observation has been, and from what I learned from all sources, that the use of peyote is very bad for the Indians in general. They make a pretense—I call it a pretense—that it is a religious ceremony in which they use this peyote, but I think that is a very flimsy pretense, because a similar pretense might be made for the use of any other intoxicant or any drug that is now prohibited by law.

Mr. HASTINGS. How long have they been addicted to the use of peyote?

Mr. BROSIUS. The Indians?

Mr. HASTINGS. Yes.

Mr. BROSIUS. That I can not say, but we have been hearing of it for the last five or six years, and its use seems to be on the increase. My knowledge of that is only general and I suppose not any more specific than your own would be.

I think I have nothing more to say.

Mr. SNYDER. What have you to say about the effect of this peyote upon the mind of an Indian at the time he is taking it or going through this religious rite? I have been told by some of these Indians that they maintain it brightens their minds and puts them in a position to receive a message—for instance, a message from Christ, if you like—and at that period their minds are so much clearer and brighter that they are more easily influenced and get a better idea of Christ and his teachings, and so on, and that from that they become better men and women.

Mr. BROSIUS. All I would have to say about that is what I have read about the experiments, which seem to show that they do see visions and that things appear much brighter than they did before. I think that is the case, but there are several documents here from scientific sources which show that the after effect is often worse. Of course, these visions amount to nothing.

Mr. SNYDER. A day or two ago I had come to my office an Indian, and I think he said his name was Lone Wolf. He had with him his wife as a living example of the advantage of the use of this peyote as a medicine, and he claimed that through its use his wife was cured of chronic rheumatism, and also exhibited himself as a living example of the beneficent effects of this peyote. He certainly did seem to be a fine specimen of a man.

Mr. BROSIUS. Yes; I agree with you as to Lone Wolf.

Mr. SNYDER. And appeared to be an intelligent man, and his wife seemed to be a hardy, healthy, and intelligent woman. They told me they had used this peyote for many years, and it certainly seemed to me it did not have any serious effect upon them.

Mr. BROSIUS. Possibly it did not affect Lone Wolf, because he was so strong physically that he could combat any evil that there might be in peyote.

Mr. SNYDER. You understand, I am asking these questions for information, and you ought to know.

Mr. BROSIUS. No; I do not claim to know——

Mr. SNYDER (interposing). You have made a study of it?

Mr. BROSIUS. I have not made a special study of it, and I thought I made that clear. I have gone among the Indians to some extent, but I have never made a special study of peyote and the effect of it. However, I have some documents here that show the effects of the use of peyote.

Mr. TILLMAN. Have you ever seen an Indian under the influence of peyote?

Mr. BROSIUS. No; I never have.

Mr. TILLMAN. You have no personal or pecuniary interest in this matter?

Mr. BROSIUS. None whatever.

Mr. TILLMAN. You are influenced solely by your desire to be of benefit to the Indians?

Mr. BROSIUS. That is it.

Mr. TILLMAN. You think this habit is spreading among them?

Mr. BROSIUS. Well, that seems to be the evidence; yes; and I think it is spreading.

Mr. TILLMAN. Do they claim they get a direct message from God after they use this stuff?

Mr. BROSIUS. Well, I can hardly say about that one way or the other.

Mr. TILLMAN. I will ask you if it is not true that it gives them a rather rose-colored view of things and that they see attractive pictures?

Mr. BROSIUS. Yes, sir.

Mr. TILLMAN. Does not a drug in the nature of peyote have a deleterious effect? Is not that the result of using it?

Mr. BROSIUS. I think so.

Mr. TILLMAN. I will ask you whether the more dangerous drugs like chlorine, hasheesh, and things of that kind, do not have the same effect?

Mr. BROSIUS. That is my information. I am not a scientific man and do not pretend to be.

Mr. TILLMAN. I understood you to say that this peyote has a bad effect upon the morals of the Indians so far as sexual matters are concerned?

Mr. BROSIUS. That is my information; and it was that point particularly, and the point of it attacking the better class of Indians on the Uintah and Ouray Reservations, that brought its bad effects particularly to my attention, that its use had a bad effect morally upon the Indians.

Mr. TILLMAN. They claim it has an exhilarating effect upon them, do they not?

Mr. BROSIUS. Yes.

Mr. TILLMAN. Is it not your experience that drugs or drinks that have such an effect upon men are usually bad?

Mr. BROSIUS. Certainly; that is the final result of them.

Mr. TILLMAN. You think that their claim that it is used as a part of a religious ceremony is a mere subterfuge?

Mr. BROSIUS. I can not see but that it is; it appears that way to me. They could make the same claim for any other drug?

Mr. TILLMAN. Do the Christian Indians claim it is used by them as a sort of ceremonial, or is it used by some other class of religious Indians?

Mr. BROSIUS. I do not know that they claim to be Christians, but they possibly are where they appeal to Christ. They make that claim in their religious life, at least.

Mr. TILLMAN. There is quite a profit in the sale of this stuff?

Mr. BROSIUS. I think so; and that profit has been secured by the Sioux representative of the peyote cult. The postmaster at one of the stations near the Fort Duchesne Agency, reported \$800, in one instance, as being returned to the people of this agent, and that was the sum he had secured from those prosperous Indians.

Mr. TILLMAN. Where does this drug come from?

Mr. BROSIUS. From Mexico, I understand.

Mr. HASTINGS. Do they drink it at all in the United States?

Mr. BROSIUS. They may along the Mexican border.

Mr. HASTINGS. How extensively is it used? I mean by that, how many of the Indian tribes use it?

Mr. BROSIUS. Well, it seems that up until about four or five years ago we hardly knew of it except among a half dozen of the tribes; but it seems to be spreading very rapidly. I would say that possibly 15 or 20 tribes now use it.

Mr. HASTINGS. Its use is confined to the western tribes?

Mr. BROSIUS. Largely; yes.

Mr. SNYDER. About this \$800 check. Do you know of your own knowledge that that check was a check paid by somebody to somebody for this peyote that was distributed to the Indians on a sale basis?

Mr. BROSIUS. No; I do not know of my own knowledge, but that was the information I secured there; and the postmaster reported

that this agent of the peyote cult had sent large amounts through the post office. It was not at the agency, but it was at an outside office; and, I presume, it was sent through an outside office so that it would not be so noticeable.

Mr. SNYDER. Is it not a fact that most of the Indians cure this peyote themselves? Do they not get the button, dry it, and get it into a condition to use it themselves, and that they do not purchase it as a regular commodity?

Mr. BROSIUS. I have understood that they purchased it from the agents that go in there.

Mr. SNYDER. My understanding is entirely different from that.

Mr. BROSIUS. I am not thoroughly posted on that.

[From the thirty-fourth annual report of the Indian Rights Association, Dec. 14, 1916.]

THE RAVAGES OF PEYOTE.

An effort in the past few years to prevent the use of anhalonium, or peyote, by Indians has not been altogether successful. No Federal provision of law has been secured, although urged by the Indian Bureau and many students of the Indian problem. Judging from the results of efforts heretofore made to suppress its use, the devotees of peyote evidently maintain lobbyists to oppose legislation intended to place a ban on the drug. The peyote button is obtained by cutting the top from a small cactus which grows in Mexico. These buttons are collected and shipped into the Indian country.

It is urged by the Indians who are addicted to the peyote habit that the drug is used in their religious ceremonies, and therefore no interdiction should be promulgated regarding its use, since such an effort would be to deny to the cult freedom of religion, in violation of the guaranty of the Constitution. If that view is accepted, any vicious practice or use of drugs which undermines the morals and health may be upheld with equal force if it is associated in any manner with so-called religious ceremonies.

Various Indian tribes are being seriously affected by the use of peyote. Its advocates, we are informed, seek to influence the most thrifty Indians; and once under their control, liberal contributions for the parent organization follow. Among the latest victims succumbing to this enchantment are the Uintah and Ouray Indians in Utah. It is alleged that secret agents visit this reservation for the purpose of introducing the use of the drug, and derive financial contributions from their victims. So successful have they been in their efforts that the postmaster located in a town near the reservation is reported to have stated that in his opinion not less than \$800 were forwarded to the headquarters of promoters and agents for disseminating propaganda favorable to peyote by the traveling representative of the Indians, who operated among the Uintah and Ouray Tribes. It is stated that nearly one-half of the Uintah and Ouray Indians, numbering 1,160 persons, have become devotees of the peyote habit.

The baneful effects upon the followers are soon apparent. The successful farmer neglects his fields and home; his health is often affected, and interest is lost in the things which tend to better living. The testimony of Dr. Henry B. Lloyd, resident physician at Fort Duchesne Indian Agency, is convincing. He cited the case of a victim of peyote who had always been industrious, but who, after being won over to the habit, relied wholly upon the medicinal benefits of the drug for every ailment, using it at all times to secure superhuman intelligence—to read thoughts and to learn of the contents of books without more than half a glance at their pages. This devotee removed his child from the Government school in order that he might teach him to use the drug and thereby become wise. Dr. Lloyd cites instances in which the use of peyote has undermined the health. Several deaths are reported as directly traceable to the habit.

From a moral and religious standpoint the effect of peyote is even more apparent. Its followers seem to abandon Christian teaching, and in their frequent nightly gatherings indulge in excesses through the midnight hour in which men and women participate. It is claimed that in these nocturnal debaucheries there is often a total abandonment of virtue, especially among the

women. To refer to a single instance: A member of the tribe came to the agency at Fort Duchesne and reported that his wife had attended a peyote meeting the night before, and having eaten some of the peyote, became crazed, tore off her clothing, and danced about almost naked in the presence of those assembled. This was related by the Indians as not an unusual occurrence. The late Dr. S. Wier Mitchell, the celebrated specialist in nervous diseases, after a thorough investigation of the effects of peyote upon the system, said:

"I predict a perilous reign of the habit when the agent once becomes obtainable. The temptation to call again the enchanting magic will be too much for some men to resist after they have set foot in this land of fair colors, so much to charm and so little to disgust."

Many Indians are appealing for legislation restricting the importation and use of peyote. Mr. and Mrs. R. T. Bonnin, intelligent and educated Indians, located at the Uintah and Ouray Agency, have poined in a statement reciting the evil effects following the use of the drug. Rev. M. J. Hersey, missionary of the Episcopal Church, located within the reservation, vouches for and concurs in their statement, which follows:

FORT DUCHESNE, UTAH, *October 12, 1916.*

MY DEAR MR. BROSIUS: We, the undersigned Indians, make the following statements regarding the use of peyote among Indians, particularly the Utes of Uintah and Ouray Reservation:

1. It excites the baser passions and is demoralizing—similar in its abnormal effects to that of opium, morphine, and cocaine.

2. It creates false notions in the minds of the users, preventing sound logic and rational thought with which to meet the problems of their daily lives. Believing that peyote is the comforter sent by God, they reject the teachings of the church. Believing that peyote reveals the secret thoughts of man and gives superhuman knowledge of the contents of books, they deprecate the necessity of schools. Believing peyote a cure-all for every human ailment, they ignore the advice and aid of physicians. Attending the weekly peyote meetings, they waste time, strength, and money, consequently neglecting their homes and farms.

3. It has spread with alarming rapidity within the last two years and now has close to 50 per cent of the tribe.

4. It appears to have been the direct cause of the deaths of 25 persons among these Utes within the last two years.

5. After a careful study of the spread of peyote among the Utes, where we have labored some 14 years, it appears to us that an unscrupulous organization, through its agents, is promoting the peyote cult, under a religious guise, solely for the easy money gotten from their superstitious victims. From reliable sources we derive the information that large collections of money are taken up at the weekly meetings and no accounting made whatever. The Utes, who had cattle, sheep, and horses, were the very ones first singled out by the shrewd peyote agent. It is the money from sale of stock, together with \$15 subsistence checks, that is taken without any concern for the inevitable wreckage of body, mind, and soul of the pitiable victims.

6. Since the use of peyote is spreading rapidly and is undermining the uplift work of the churches and our benevolent Government; since it is an American principle to protect helpless, downtrodden people from the ruthless hand of the oppressor, to restrain the unscrupulous greed of those who traffic upon the ignorance and superstition of a people, we do implore all earnest citizens of America for a Federal law to protect us against the traffic in and the indiscriminate use of peyote.

GERTRUDE BONNIN.

RAYMOND T. BONNIN.

I have read the above relative to the use of peyote. I hereby vouch for the veracity of these statements, and do concur with Mr. and Mrs. Bonnin in imploring some Federal action against this great evil, peyote.

M. J. HERSEY,
Episcopal Missionary.

The State Board of Pharmacy of Utah proposes to urge measures before the coming legislature to prohibit the introduction of peyote within the State. The board will act in harmony with an effort seeking Federal control of the drug.

Voluminous evidence has been collected from various sources, including statements regarding the effect of the use of the drug upon various Indian tribes. These reports are available in the archives of the Indian Bureau. Hon. H. M.

Gandy, of South Dakota, has introduced a bill (H. R. 10669) which seeks to prohibit traffic in anhalonium, or peyote, among the Indians. The bill stipulates suitable fine and imprisonment for violation of the provisions of the proposed legislation. If the friends of the Indians would combine in appealing to their Representatives in the House and Senate to favor legislation such as is outlined in the Gandy bill it is believed that desirable laws may be secured before the termination of the present Congress on March 4, 1917.

STATEMENT OF MR. F. H. DAIKER.

MR. DAIKER. I am connected with the Indian Office, and have been for a period of about 10 years. When I first went into the Indian Office I began to handle the correspondence in connection with this peyote. We have had many reports from our superintendents and from others speaking of the deleterious effects of this drug. Of course we get correspondence, on the other hand, from the Indians who have used it setting forth its virtues, its effects, etc. At about that time the matter was taken up with the Department of Agriculture with a view of having them make an investigation to determine whether or not the drug was really harmful. The Department of Agriculture made a report and classed it as a harmful drug. Dr. Hrdlicka, of the Bureau of Ethnology, also made an investigation, and he classed it as dry whisky and just as harmful as cocaine and some of the other drugs which are classed as harmful. Some years later the use of it increased so much that the department took up the question with the Department of Agriculture, and also with the Treasury Department, under the pure food and drug act, to get the article excluded from importation into the United States, and on the strength of the reports that we submitted, and also on the investigation that the Department of Agriculture had made, an order was issued excluding its importation into the United States. Following that we also took up the question with the Post Office Department, with a view to prohibiting the use of the mails for the shipment of this article, and on the strength of the data submitted the Post Office Department also issued such an order.

The reports that we are receiving indicate that the use of peyote is on the increase. As Mr. Brosius has stated, some claim it is used in connection with a religious service. The reports we have received are to the contrary and indicate that the religious service is held whenever they want to use peyote. As Mr. Brosius states, it also has an effect upon the moral phase of the situation. From the correspondence we have, from reports made by superintendents of Indian agencies, and from investigations made by Dr. Wiley, Dr. Morgan, Dr. Prentiss, Dr. Ewell, Dr. Hrdlicka, and gentlemen of that class, as well as scientists and professional men, we consider it a dangerous article.

MR. TILLMAN. Have you specimens of the buttons?

MR. DAIKER. I brought with me what few I have.

MR. TILLMAN. Describe the button, as best you can, for the record.

MR. DAIKER. As I understand from the correspondence on file, it is the top of the cactus. It is cut and then dried, and when it is used it is steeped in water and a tea made out of it, or this fuzz in the center here [indicating] is cut out and the bean chewed. It is very bitter. I have never tasted it, but from those who have I understand it is bitter. It is very hard and they chew it, and some of them use

four or five of them at a time, and some use as many as 25 or 30 at a time.

Mr. TILLMAN. This is all there is to it—this bean?

Mr. DAIKER. Yes, sir.

Mr. TILLMAN. And it is used in two ways? It is chewed and a liquid is made from it called mescal?

Mr. DAIKER. The names are used interchangeably. That is the information we have, that it is called mescal and it is also called peyote. The Indians claim they are two separate articles altogether; that one is not injurious and that the other is; that peyote is injurious and that mescal is not; and that the Indians use mescal and not peyote.

Mr. TILLMAN. Do not some of them chew the bean?

Mr. DAIKER. Yes, sir.

Mr. TILLMAN. Is that called mescal?

Mr. DAIKER. As I say, the names are used interchangeably.

Mr. TILLMAN. Will you leave this with the committee, so that it may be used?

Mr. DAIKER. Yes, sir.

Mr. SNYDER. Is the mescal distilled from this button?

Mr. DAIKER. Well, there is a mescal made by the Apaches of Mescalero. That is where they get their name from—Mescalero. However, that is entirely different from this, and they also have something that they use that is sometimes called mescal, but that is a food.

Mr. SNYDER. I have had a little experience with mescal myself, and I was wondering whether you get the same effect out of this as you do out of that.

Mr. HAYDEN. In connection with your work have you any reports from superintendents in the Indian Service, or other reliable persons in official life, who have written as to what the effect upon them has been after using this drug?

Mr. DAIKER. We have statements from superintendents who have taken it under the observation of a physician. I did not bring any of the reports with me, but they are available if the committee wants them produced.

Mr. HAYDEN. It seems to me it would be highly desirable to have such reports in the record. I happen to know of an Indian superintendent—Mr. Charles E. Snell, now of Valentine, Ariz.—who took this drug under the observation of a physician. He has written his own experiences, and the physician has also made a report. Their statements are on file in the Indian Office. If the Indian Office has testimony of that kind, it would be well to have it inserted in the record, if agreeable to the subcommittee.

Mr. TILLMAN. I suggest that Mr. Daker select two or three specimens of these reports from the superintendents as mentioned by Mr. Hayden and let them be made a part of the record.

Mr. DAIKER. I think Mr. Brosius has a copy of the results of an investigation made by Mr. Angiers, of the Yale University. A Mr. Hall, of the Y. M. C. A., took this peyote under the observation of Mr. Angier, and they recorded the results of that both personally and through instruments.

Mr. BROSIUS. I will be glad to insert that.

Mr. TILLMAN. If you have anything to put in the record, do so.

Mr. DAIKER. I did not bring any of the records with me.

Mr. TILLMAN. Is this a Mexican product?

Mr. DAIKER. It is grown along the Rio Grande, on both sides of the river.

Mr. TILLMAN. The Bureau of Indian Affairs is of the opinion that this is a deleterious drug and that it ought to be prohibited absolutely?

Mr. DAIKER. Yes, sir. The bureau has made a favorable report on Mr. Hayden's bill. Mr. Gandy has also introduced a specific bill on the subject, and on which the bureau has made a favorable report. A question was asked a little while ago as to what tribes used peyote. That is covered in the Secretary's report, and if you care to have me do so I will just read a list of the tribes.

Mr. SNYDER. As I understand, you have made an investigation of this matter over a period of 10 years?

Mr. DAIKER. Only from correspondence and from reading.

Mr. SNYDER. Is it your opinion that the good effects claimed by the Indians are offset by the bad effects?

Mr. DAIKER. I should say that the bad effects are far more than the good effects.

Mr. SNYDER. I understand they claim this to be the only thing they have left that gives them a reasonable amount of cheerfulness and joy in life?

Mr. DAIKER. The good effects are only temporary—that is, during the period the drug is working—whereas the bad effects extend over a period of time. The superintendent of the Canton Insane Asylum has reported, as well as other superintendents, that deaths have resulted from the use of this drug, although they can not positively prove that fact, and also that insanity has followed from the use of it. I will now read the list of tribes using this peyote:

Cannabis indica or Indian hemp, or anhalonium or peyote, have also been added to the class of articles which shall not be furnished to the Indians among the Mission, Sioux Cheyenne, Arapaho, Havasupai, Apache, Kiowa, Comanche, Osage, Kickapoo, Omaha, Winnebago, Potawatomi, Sac and Fox, Santee, Shawnee, Otoe, and Missouri Indians, and the practice of using peyote has grown to such an extent that it retards their progress and development.

There is another thing I might say. The Indians have claimed that by using peyote they do not use whiskey; that is, that peyote destroys the taste for whisky. However, our reports show that is not true. Where Indians use peyote they also use whisky, and sometimes they quit peyote and used whisky altogether.

Mr. SNYDER. How do they get the whisky?

Mr. DAIKER. Well, there are plenty of bootleggers that are willing to sell it for \$12 a quart, which is the price at which it is selling now in some places, and there is a big profit in it.

Mr. HASTINGS. Does the Indian Office have any report from any superintendent favorable to the use of peyote?

Mr. DAIKER. Some superintendents have reported that they have not seen any deleterious or bad results from the use of it.

Mr. HASTINGS. About how many?

Mr. DAIKER. I could not say offhand. We have files about that thick [indicating] and it would take some time to go through them and classify them.

Mr. HASTINGS. Then there is some difference of opinion among the superintendents?

Mr. DAIKER. Yes, sir.

Mr. HASTINGS. But the large majority of them condemn it?

Mr. DAIKER. Yes, sir.

Mr. HASTINGS. Is that true?

Mr. DAIKER. Yes.

Mr. HASTINGS. Strongly?

Mr. DAIKER. Yes.

Mr. HASTINGS. And some say they do not see any bad effects from its use?

Mr. DAIKER. Yes, sir.

Mr. SNYDER. When you say a large majority condemn it that is just a matter of observation and not a matter of your own knowledge from any calculations you have made, except as you have observed the correspondence as it has come in?

Mr. DAIKER. Yes, sir. Of course, this is not used over the entire country, so that reports from superintendents where it is not used would not be worth very much. I was only speaking of the superintendents where it is used, and the majority of them condemn it.

Mr. TILLMAN. Of the reports you have received the majority are condemnatory of the drug?

Mr. DAIKER. As I say, we do not get reports from every superintendent, as it is not used everywhere.

Mr. TILLMAN. I say, from the reports you have received it would appear that a majority of the superintendents condemn the use of the drug?

Mr. DAIKER. Yes, sir.

Mr. SNYDER. As I understand his reply to my question, he stated that was merely a matter of observation with him and not any calculation he had made to show just how many were for it and how many were against it.

Mr. TILLMAN. Have you received a single report favoring it?

Mr. DAIKER. I would not want to make it that strong, but I do recall that some of the superintendents reported that they did not see any bad results or effects from the use of it.

Mr. HAYDEN. Did any of the superintendents say that they saw any good effects from the use of it?

Mr. DAIKER. Well, some of them did go that far in connection with saying it had stopped the use of whisky, but our other reports show that the use of whisky and peyote go together, and that it did not stop the taste for liquor.

Mr. TILLMAN. You have no personal interest in this?

Mr. DAIKER. No.

Mr. TILLMAN. And your opinion and observation is that it ought to be prohibited?

Mr. DAIKER. Yes.

The following exhibits are submitted in connection with my remarks on this subject:

A. The statement of Supt. Charles E. Shell, of the Indian Service, who took peyote in order to ascertain first hand its effect, etc.; also the statement of the attending physician.

B. The affidavit of R. D. Hall, of the Y. M. C. A., who is in charge of the work among the Indians, who took peyote, together with the observations of Prof. R. P. Angiers, of Yale University.

C. The report of Prof. E. P. Putt, of the Agricultural College of North Dakota, who investigated the effect of peyote.

D. The statement of Prof. L. E. Sayre, dean of the School of Pharmacy of the University of Kansas, regarding peyote.

E. The report of the State chemist of Utah to the governor of that State, showing the result of his investigation, and on the strength of which said State passed a law prohibiting, etc., the traffic in this article.

F. A memorandum showing the conclusions of scientists who investigated the effect and action of peyote.

G. A copy of a resolution adopted by the Board of Indian Commissioners favoring legislation prohibiting the traffic in this article.

H. A letter from Rev. William H. Ketcham, director of the Bureau of Catholic Indian Missions, regarding the use of peyote.

I. An article prepared by the late Rev. W. C. Roe, who for a long number of years was a missionary among the Indians who used peyote, relative to this article.

J. An article furnished the Indian Office by Mrs. W. C. Roe, which contains a statement by the daughter of the late Quannah Parker wherein she attributes the death of her father to the use of peyote.

K. A report by Mr. Frank E. Thackery, formerly superintendent at Shawnee, Okla.

L. Copy of an affidavit by William Sinco, relative to the use of peyote among the Kiowas.

EXHIBIT A.

DARLINGTON, OKLA., *July 3, 1909.*

On the 21st of last month Mr. Charles E. Shell expressed to me a desire to investigate the physiological action of the "mescal button" by placing himself under its influence, and requested me to assist him by being present to take observations and to record such signs and symptoms as might develop. The afternoon of June 22 was selected for carrying out the experiment, and 10 mescal buttons, steeped in a pint of water for 25 hours, was the strength of the dose to be taken. This aqueous solution was divided into four portions and taken at intervals of 15 minutes.

When I arrived at the home of Mr. Shell he had already taken two doses, or one-half the pint. I immediately began my examination, but nothing of importance had developed except a slightly flushed face and increased action of the heart, due, no doubt, to the stimulating properties of the mescal. The heating of the pulse had increased about 10 times and was full and bounding. After the third dose had been taken symptoms of a more positive nature began to develop. There was partial dilatation of the pupils of the eyes, accompanied with visual disturbance, the strong action of the heart had changed, and instead of its beats being full and bounding they were weak, rapid, and thready, so rapid that it was with difficulty that they could be counted. Patient spoke of some nausea, but not enough to be annoying. The slightly flushed face had given way to one of pallor.

The taking of the fourth and last portion of the solution soon developed what I considered to be the full effects of the drug. The action of the heart, so far as I was able to judge, remained about the same as it was after taking the third portion of the solution. The pupils were dilated to their utmost extent, and remained so up to the time of my departure, about two hours after the last portion of the solution was taken. The writer has had two analyses of the mescal button made by expert chemists, and with the results of these analyses in mind was expecting symptoms to appear that did not develop; and, upon the other hand, symptoms were observed that no medical man would have looked

for with either of the analyses before him. For instance, both analyses revealed enough opium to have fully counteracted the influence of the atropia that was present only in very small quantity, but the action appeared to be the reverse of this. There seemed to be an entire absence of dryness of the throat; in fact, the secretions were not interfered with in the least.

This briefly describes the objective symptoms as they were observed during the progress of the experiment. The subjective ones are graphically described by Mr. Shell himself, giving his experience with the drug during the entire period he was under its influence, which, in substance, differs very little from the crude descriptions given by the Indians of their experience with mescal while under its influence.

J. S. LINDLEY, M. D.

EXPERIENCE OF CHARLES E. SHELL WHILE UNDER THE INFLUENCE OF PELLOTE (PEYOTE) ON JUNE 21, 1909.

The spread of the use of pellote pronounced peyote) among the Indians of the United States is alarming. They claim that it is harmless and destroys the desire for the use of intoxicants. I had long desired to know for myself something of the effect of peyote upon an individual. I therefore made the following experiment upon myself. I took 10 large peyote units or buttons and steeped them in 1 pint of tepid water for 25 hours, at the end of which time I pressed the water which the buttons had absorbed into the remaining liquid, which was by this time about the color of sweet cider. After the units had the water pressed out of them the resulting liquid constituted about one and one-half ordinary drinking glasses full.

I began this experiment at 2 o'clock p. m. June 21, 1909, at which time I drank one-fourth of this liquid. It was quite bitter, and I found some difficulty in forcing myself to swallow it. At 15 minutes past 2 I drank another one-fourth. At half past 2 another, and a quarter of 3 the remainder. At 3 o'clock I could notice no unusual indications of having taken the drug, except a fullness in the head and a sort of tingling of the eardrums. An hour later I observed that the senses of sight and hearing were intensified. The ticking of my watch, which was carried in my shirt pocket, began to annoy me, although under normal conditions I do not notice it. At this time I was also languid and had a feeling of utter abandon. I laid down upon a comfort and yawned and stretched almost incessantly. While my reason was apparently unimpaired, I had no desire to talk, but only to be let alone. My thoughts now began to rise to a very high plane. I seemed incapable of having a base thought, but all were of a high order. I seemed to have forgotten that there was any evil in the world, all was good and pure.

I do not believe that any persons under the influence of this drug could possibly be induced to commit a crime, because crime is so foreign to the state of mind which exists.

There was no business thoughts and none of the everyday routine of life. They were along the line of honor, integrity, and brotherly love. Another peculiar characteristic of this condition is that one seems to be under the influence of some hypnotist who directs ones thoughts and actions. I would become seized of a desire to walk, and, although I felt languid, I felt that I must walk. I arose and walked about a hundred yards westward to a fence; here I found myself impelled to return, but by another route. When I had nearly returned to the house I found myself stopped. I leaned up against the fence, placed my head on my arm, and remained for some minutes. Finally the physician who was watching the experiment called me to come to the house. I could not do so until several minutes afterwards, when the imaginary hypnotist allowed me to return. This inclination to walk and stop returned several times afterwards. On one of these tours the flowers along the way which are ordinarily purple were an intense and dazzling purple. A redbird sitting on the fence became an intense and dazzling splotch of red. The form of the bird being nearly lost. Every sound also was intensified. Modest colors, such as gray, ecru, and terra cotta, and the color of the road, remained the same. Only the more pronounced colors were intensified. While all objects remained the same form as usual, there was a peculiar appearance to everything. This may best be explained by saying that they appeared at times translucent, at others perfectly natural.

The clouds assumed rather fanciful shapes, such as I have, when a boy, imagined when lying upon my back looking at the fleecy clouds when they

seemed to assume shapes of human faces, dragons, ships, etc. I was told by my attendant that he never saw the clouds look more unattractive. When I closed my eyes a procession of Chinese pagodas with beautiful colored trimmings, pleasing geometrical designs, and peacocks of brilliant plumage seemed to float in endless procession before me. A peculiar feature of this is that all of these scenes were statuesque; that is, there was no life. The peacocks seemed to be merely statues.

At no time did I experience any dizziness. While my head seemed full, almost ready to burst, there was no faintness. Locomotion was not interfered with, and the surrounding objects did not seem to float around me, as is the case with one who is under the influence of alcohol.

An incident occurred during the test which shows something of the state of mind I was in. The physician observed a young bird which had fallen from a nest in the tree. He secured a garden rake, placed the bird upon it and lifted it up into the tree, hoping to return it to the parent bird. This is really what he meant to do, but it seemed to me that he was undertaking to bring about a universal brotherhood in the bird kingdom.

The experience is such that if one could always remain in that state of mind the millenium would be at hand. I had no inclination to do or say any absurd things that an intoxicated man does. I retained at all times my reason and occasionally talked with the doctor, but always with effort.

At 7 o'clock I was seized with a desire to sleep and went to my room and retired. As I was preparing to retire, there was a dry, rough sensation all over my skin, with a feeling of creepiness. This lasted for about one minute, and departed as suddenly as it came. I immediately fell asleep and slept just about one hour. During this time I had no dreams, but awoke with my mind as clear as a bell, although feeling the effects of the drug. At this time I secured paper and pencil and made the notes from which this article was written. The night which followed was sleepless and the following day the languor continued, although there was no feeling of depression.

During the four hours, from 3 to 7, I was slightly nanseous all the time. I do not know whether the drug produced this or not. I did not see any spirits or hold any conference with spirits—celestial, terrestrial, or subterrestrial. This may have been because I did not erect any altar, beat a tom-tom, or shake a rattle (although I had a regularly dedicated rattle in the adjoining room), nor perform the ceremonies usually performed by the followers of the mescal lodge. I do not say this in mockery of the religion of these people, for religion is too sacred a thing to be made a mockery of, no matter how absurd or heathenish. I have insisted, however, that, in my opinion, the religious ceremony is only a cloak with which to cover this species of intoxication, for it is intoxication.

Another peculiar feature of this matter is that, except the experience of drinking the liquid, there is nothing unpleasant about the whole thing. The experience while under its influence is a delight, and for the time being the millenium has come. The recovery does not leave one with a headache nor any unpleasant feeling, but it is as though one had ascended above the earth and when he returns does not do so with a thud as of a dropping of a sandbag, but as the floating down in a parachute.

The continued use must necessarily, however, be injurious, as any drug which will produce the unusual conditions of the nerves which this produces must necessarily, by its continuous use, rob the nerves of their vitality.

If this experience could be made universal and continuous, there would be no need of armies, navies, nor courts.

The report of the physician, Dr. Lindley, who observed this experiment, is given below.

CHARLES E. SHELL,
*Superintendent and Special Disturbing Agent,
Cheyenne and Arapahoe Agency.*

EXHIBIT B.

STATE OF NEW YORK,
County of New York, ss:

I, Robert D. Hall, of the State of New York, county of New York and city of New York, do hereby depose and say that on the 6th day of November, in the laboratories of the psychological department of Yale University, for the pur-

poses of experimentation, took some peyote and during the day passed through various experiments conducted by R. P. Angiers, head of the psychological department.

I noticed about 20 or 25 minutes after taking the peyote a decided pressure or dull feeling at the top of my head. This remained with me throughout the day. I had occasional feelings of dizziness and a slight tendency at various times toward nausea. I, however, found that my brain seemed to be active and at periods very clear, but as the day went on I found slight lapses of memory occurring, or a lapse of mental control. I also found that I was somewhat shaky, finding it difficult to control my movements, especially in regard to my hands. I found that the eyes were affected, not being able to focus them quickly upon objects, especially those at a distance. I also felt quite feverish throughout the day and felt what resembled in a very slight form, barely noticeable, chills running down my arms and limbs. At various times I had a consciousness of losing my mental control, so that I feared that in conversation I might say things I did not intend to say.

While coming how on the train that evening I found that the noises of the train and the confusion caused by passengers coming in and going out did not disturb me as much as usual and that I could concentrate my mind upon the book I was reading very easily; in fact, I do not remember the passage from Bridgeport to New York distinctly, but was completely absorbed in my reading. I found, as we neared New York and I stopped reading, that my eyes smarted a great deal. This was possibly due to constant reading without intermission. It is usually my custom to rest my eyes at periods during my reading. I can not attribute this concentration to my reading being of intense interest, for I had been reading the same book for some time and had not found it such. I had a distinct feeling of hunger and entered a restaurant, ordering a heavy meal. I knew the place and had always enjoyed the coffee they served and their fresh eggs. I was greatly disappointed to find that nothing tasted good to me and that, while hungry, I did not especially enjoy the meal. I also felt a slight exhilaration which put me in a very optimistic mood, and I hastened to my room lest it might lead me to lose control of myself. When in my room I planned to write a letter or two before retiring. I wrote several letters and found that I did not in the least care to go to sleep. It was long past midnight when I looked at my watch, having read all that time, so I took a bath and went to bed. However, I was exceedingly restless and as wide awake as anyone could be. I was not in the least worried about anything and felt in a very happy frame of mind. Along toward morning I succeeded in going to sleep and found that I was exceedingly drowsy and rather debilitated during the following day. As usual, I had the windows open and the room was very cool, a fresh draft blowing through the room the entire night, but I was exceedingly warm all night, as much so as if I had a fever, and I found that just the slightest covering seemed to be all I needed.

It was especially noticeable during my writing all the evening that I could not control my hand so as to write smoothly and evenly. In one instance I had to address an envelope four times before it looked right to me. Another peculiar thing was that I seemed to have lapses of memory and had to stop in the middle of a sentence, having forgotten what I had intended to say, but these lapses did not last more than a few seconds, and then my mind was as clear as usual.

ROBERT D. HALL.

On this 10th day of November, in the year 1911, there appeared before me Robert D. Hall, of 124 East Twenty-eighths Street, New York, who being known to me, being by me duly sworn, says that he resides in the city of New York, and that on the 5th day of November he went to Yale University, at New Haven, Conn., where, on the 6th day of November, he took some peyote for purposes of experimentation, under the direction of R. P. Angiers, head of the psychological department of Yale University, and that the above statement subscribed to by me is an accurate and truthful statement of his personal feelings during the time he was under the influence of this peyote.

(Signed)

CHAS. E. LYMAN.

Notary Public, Richmond County.

Certificate filed in New York County clerk's office, New York County. Register's certificate 3146.)

YALE UNIVERSITY,
PSYCHOLOGICAL LABORATORY,
New Haven, Conn., January 10, 1912.

MY DEAR MR. HALL: In accordance with my note to you of two days ago I herewith submit a report on the results of our experiments together to determine the influence of the peyote on your mental processes. As I wrote you then, these experiments were designed to be exploratory rather than final. Some of them gave no definite results whatever. I am including only those which warrant definite conclusions, and even these are not based upon as many experiments of each given type as I could wish. I am, therefore, using them as indications and hints for the devising of future experiments rather than as final conclusions. Even in their tentative form, however, they show, taken as a whole, that peyote is deleterious in its influence, even in the small doses which you took. I have little doubt that in large doses the influence would be worse. I am appending on the last sheet of this report the records of your taking of the peyote, together with your comments on your feelings under its influence.

These preliminary tests, as you may remember, were taken from Whipple's "Manual of Mental and Physical Tests," published in 1910 by Warwick & York, Baltimore. In each case I am giving the number of the test in Whipple, so that if you wish to refresh your memory on the exact nature of each test you may consult him.

The first series of tests was designed to get some insight into your ability to control the movement of certain coordinated systems of muscles of your body under the influence of peyote.

Test No. 11. Accuracy of movement.—The test consisted of an attempt on your part to strike with the point of a pencil, by thrusting out your arm from the shoulder at full length, the centers of a series of ten crosses, drawn in ink on the wall, in succession, three attempts being made with each cross, both with and without peyote, making a total of 30 such thrusts. Without the peyote your average error for these 30 thrusts was 4.8 millimeters, and with the peyote, 9.4 millimeters. Your errors under the influence of peyote were therefore about double in extent those without it.

Test No. 12. Steadiness and precision of movement.—The test consisted in trying to pass a brass rod vertically downward between two other brass rods which stood upright on the table. The distances between the two upright rods were varied from 4 to 8 millimeters. Each time the brass rod which you were passing downward between the uprights came in contact with either of these an electric circuit was closed, which, by means of an appropriate marker, made a line on the smoked paper of a revolving drum. The number of contacts serves thus as an index for the steadiness of your movements, the steadiness varying in inverse proportion to the number of contacts. Without peyote the total number of contacts made in four such attempts was 132; with the peyote, 238. Your steadiness of movement under the influence of peyote was, therefore, about 80 per cent poorer than without it.

Test No. 13. Steadiness of movement.—The aim of this was similar to the preceding. The requirement was to hold a brass rod, less than a millimeter in diameter, in the centers of a series of circular holes punched in a brass plate, standing vertically on the table. You were told to hold the rod in each one of those openings, which varied in diameter from 6 to $3\frac{1}{2}$ millimeters, without touching the edges. Each time the rod which you held came in contact with the edge of the hole an electrical connection made a corresponding mark on smoked paper, as in the preceding experiment. Without peyote there were 134 such contacts in five such experiments; with the peyote, 162 contacts. Your steadiness was therefore, under the influence of peyote, about 21 per cent less than with it.

These three types of experiments for testing motor control yield, therefore, a rather unequivocal result, showing that the steadiness and accuracy of coordinated movements suffers considerably under the influence of peyote. The significance of this lack of motor control for people who take larger doses of peyote, and are at the same time under the influence of strong emotional excitement, seems rather obvious.

The next series of experiments concerns your ability to control your attention and perception.

Test No. 25. Visual Apprehension.—In this test 20 different objects, such as a knife, letter scales, piece of sealing wax, etc., were spread out upon a table in irregular position. You were allowed to view these objects for 10 seconds, at

the end of which period you turned your back on them and repeated to me aloud the names of as many of the objects as you remembered. The results were that, without peyote, you remembered 12 such objects, and with peyote, 6. The objects shown you in the two different tests, with and without peyote, respectively, were all different. Although it would be premature to base a final conclusion on these two experiments, it seems fair to say that your field of visual perception and your ability to retain in memory the images of objects seen is narrowed under the influence of peyote.

Test No. 27. Accuracy and Concentration of Attention.—The test here was to count aloud, in any way that you wished series of black dots, each series arranged in a horizontal row on white paper, the distance between the dots and the total number of dots in each row varying. In all, 27 such different rows were counted. Without peyote your average time for counting each row was 12.7 seconds; with peyote, 16.5. The number of errors made was, without peyote, 116, and with peyote, 125. It is perhaps fair to conclude from this that active and efficient concentration of the attention suffers under the influence of peyote.

The next series of tests which produced certain results were those on the association of mental activities and on memory. The chief test was one in adding series of printed digits, arranged in vertical rows of 10 each. You were asked to add as many of these as you could in the time given you as accurately as possible, recording the sum at the end of every 10 figures added. Without peyote you kept this up uninterruptedly for 52 minutes. In all, you added 2,232 figures in this time, giving an average number of figures added per minute of 42.9. Under the influence of peyote, you kept up this adding process on different rows of figures for 30 minutes, adding in that time 1,055 figures, giving an average of 35.2 figures added per minute. As a test in the prolonged concentration of attention and accuracy of mental operations, this is one of the best that we have. I think it shows clearly that under the influence of peyote the speed of activity suffers considerably, showing undoubtedly that your attention fatigues easily. The higher average attending without peyote is indeed more significant than the figures indicate, since the test was given for 52 minutes, as against 30 minutes when under the influence of peyote. One would expect, therefore, greater fatigue to show in the longer test, but the average number of figures added per minute is greater.

Test No. 39. Memory of Ideas.—In this experiment a passage of prose, containing in all 166 words and 67 different ideas, was read aloud to you. You were then asked to reproduce as completely as possible this passage, attempting to give, not all the words, but all the ideas. Under the influence of peyote a similar passage, containing 181 words and 91 ideas, was read and reproduced. Without peyote you omitted 37 per cent of the total number of ideas; with peyote, you omitted in your reproduction 46 per cent.

All these experiments taken together seem to me to indicate, at least, that under the influence of peyote your control over your movements, that is, over the motor coordination of your muscles, suffers; that your power of attention is not so great and fatigues more readily than when you are not under the influence of the drug. Furthermore, it appears that your range of apprehension and memory also suffer. In short, even with the small doses of the drug which you took, your general "efficiency" was certainly lessened. There was an indication also, running all through the experiment, that you tended to work with a sort of superficial haste, under the influence of peyote. If such preliminary experiments, when made more thorough, should show similar results, it would be fair to conclude, I think, that anyone under the influence of large quantities of this drug and suffering at the same time from strong emotional excitement would tend to lose the ordinary inhibitions on his impulsive activity that proceed from due reflection and yield in a haphazard way to his emotions. Before, however, any conclusion such as this could be definitely final, it would be necessary to amplify the experiments.

Yours, very truly.

ROSWELL P. ANGER.

MR. ROBT. D. HALL,
124 East Twenty-eighth Street,
New York City.

EXHIBIT C.

MESCAL.

[By E. B. Putt.]

"Mescal" is a term applied to a drug obtained from the tops of certain species of cacti grown in the valley of the Rio Grande in Mexico. The most important of these species are *anhalonium Lewinii* and *anhalonium Williamsii*. According to Coulter, these should be referred, not to *Anhalonium* but to the *Lophophora* species. Hence, the above appear in Coulter's classification as *Lophophora Lewinii* and *Lophophora Williamsii*, respectively.

The word "mescal" should not be confused with a similar term which is applied to a distilled liquor prepared by distillation of the fermented juice of several species of agave (*Agave American*, L.) grown in Mexico. The above juice before distillation is called "pulque" (V. U. S. Disp. 19th ed.)

Mescal was first investigated from a chemical standpoint by Lewin in 1888, who separated what he considered to be the alkaloid anhalonine. Heffter, in 1896, made a further investigation of this drug and obtained, in addition to anhalonine, three alkaloids, viz. mescaline, anhalonidine, and lophophorine.

In 1899 E. Kauder made a thorough investigation of mescal in the laboratories of E. Merck at Darmstadt. That work was very complete, and a full account of the investigation appeared in the *Archiv der Pharmacie* for 1899, volume 237. He reports the following percentage of alkaloids obtained from mescal: Mescaline sulphate cryst., 0.9 per cent; anhalonine hydrochloride cryst., 0.25 per cent; pellotine hydrochloride cryst., 0.2 per cent; anhalonidine hydrochloride cryst., 0.2 per cent; anhalamine pure cryst., (?) per cent.

The method employed by Kauder in separating the above constituents was used by the writer for the purpose of ascertaining, if possible, which alkaloids are responsible for the peculiar effects attributed to the drug. Kauder's method consists essentially of the following: The drug is first extracted with alcohol, the extract freed from fat, made alkaline with ammonia water, and the alkaloids shaken out with chloroform. The alkaloids dissolve in the chloroform layer and a resin-like residue is left undissolved. This chloroform extract is then shaken out with acidulated water and the alkaloids removed as sulphates. These are again thrown out with ammonia and extracted first with ether and then with chloroform. The ether solution yields, according to Kauder, the alkaloids anhalonine, pellotine and lophophorine. The chloroform solution yields mescaline, anhalonidine, and a new alkaloid—anhalamine. Owing to the limited time at the disposal of the writer, no attempt was made to effect a complete separation of the above constituents except that necessary to establish the identity of the extracts obtained.

The drug was reduced to a coarse powder by means of a drug mill and extracted in soxhlet with ether and with chloroform. Another portion was extracted by continuous percolation with 70 per cent alcohol and a fluid extract thus obtained of U. S. P. strength, i. e., 1 cc. of finished extract was equivalent to 1 gram of the original drug. These extracts were shaken out, as in Kauder's method, with water acidulated with sulphuric acid and again shaken out with ammoniacal chloroform and ether. Two alkaloidal residues were thus obtained—one, the ether extract, or "alkaloid A" of Kauder, representing the alkaloids anhalonine, pellotine, and lophophorine; the second, or chloroform extract, the "alkaloid B" of Kauder, which represented the alkaloids mescaline, anhalonidine, and anhalamine.

The chloroform residue from 100 grams of mescal was taken up with 5 cubic centimeters of alcohol and reserved for later physiological tests. This extract (chloroform) should represent largely mescaline, to which the peculiar cerebral effects of the drug have been ascribed. The alcoholic fluid extract represents all the alkaloids found by Kauder and should, therefore, be identical with the crude in its physiological effects.

At this point it may be well to note that with every extraction there was a greenish-brown residue of a somewhat resinous nature which yielded no alkaloids on extraction with acidulated water. In the light of subsequent tests of the physiological action of the drug, it would seem that this resin may be concerned in the peculiar effects which this drug produces.

PHYSIOLOGICAL TESTS.

The following were used:

(1) An alcoholic extract representing the above chloroform residue "B" of such strength that 1 cubic centimeter represented 20 grams of drug. One drop thus represented approximately 1 gram of mescal.

(2) A fluid extract of mescal, 1 cc. representing 1 gram of drug.

(3) The mescal buttons entire. The buttons used averaged somewhat more than 3.5 grams each in weight.

On November 24, 1911, I went to my room, taking the above supplies of chloroform extract, fluid extract, and mescal buttons. The following data I recorded on a sheet of paper lying on a table:

At 4.30 p. m. November 24, 1911, took 3 drops of chloroform extract diluted with water.

At 5 p. m. took 4 drops of chloroform extract diluted with water.

At 5.30 p. m. took 8 drops of chloroform extract diluted with water.

At 6 p. m. took 15 drops of chloroform extract diluted with water.

Up to 6 p. m. no abnormalities of vision or other function observed. No effect from above at 7 p. m.

At 7 p. m. took 20 drops of fluid extract (1 cc. equals 1 gram).

At 7.40 p. m. no effect from above other than dilation of pupils and slight stimulation. Ate 1 mescal button. (Vision first distorted at 8 p. m.)

At 8.20 p. m. ate 1 mescal button.

At 8.40 p. m. ate 1 mescal button.

At 9 p. m. ate 1 mescal button. (Nausea.)

Senses normal at 1 a. m.

Such investigators as Havelock Ellis, Drs. Weir Mitchell, Prentiss, and Morgan have also experimented upon themselves by eating mescal, and my own experiences were in the main quite similar to those recorded by the above observers.

The above data for the chloroform extract seem to indicate either that not all the mescal is removed by Kauder's method or that the pronounced effect of the drug is not due entirely to that alkaloid. It is well to note that the amount of this extract taken during 2½ hours was equivalent to 30 grams of drug, or about 8 buttons.

The alcoholic extract was much more active, as evidenced by the fact that the pupils began to dilate. The effect of this dose was simply a slight stimulation. The experiment with the fluid extract was not continued further on account of the lateness of the hour.

After taking the first mescal button I experienced after about 5 minutes a feeling of well being and a gradually increasing acuteness of visual perception. This was so pronounced as to attract my attention at the end of about 15 minutes. I was sitting in a rocker turning the pages of a book, when I happened to glance up at the wall. I was startled at first to see for the first time a vivid crack in the wall beside the door. The surprise was so great that I rose and walked toward the door to ascertain the reality of the phenomenon. The crack was really there; but as I ascertained next day was so inconspicuous that it would not ordinarily attract the attention of any but the closest observer. I quickly realized, having had a similar experience with strychnine, that the phenomenon was due to increased acuteness of vision and was not an hallucination. I quickly proved this point to my own satisfaction by sitting quietly and staring at the wall opposite. The effect was equally startling; for I could perceive inequalities in the shading in the oil coloring of the wall, which had always previously appeared to me to be a uniform tan brown color. At this stage these phenomena were clearly not of the hallucination type; but were due solely to increased acuteness of vision and perception of color. This would explain the shadow or "picturelike" effect which other observers have noted while viewing familiar objects while under the influence of mescal. Just before taking the second button I noticed by looking into the mirror that the pupils of my eyes were strongly dilated. The third button produced the first alarming systems. I ate half of that button and attempted to walk across the room. Though I accomplished this successfully there was a truly remarkable muscular weakness in my legs so that at times I had to assist myself with a chair.

A most peculiar and interesting thing in this connection was the fact that the tendency of the body was to fall backward; never to the side or forward. In fact, I have a distinct recollection of walking down the hall with my body bent forward, almost double, in the effort to keep from falling backward. I resumed my chair as soon as possible and was extremely exhausted. It then required the greatest effort of the will on my part to force myself to eat the other half of the third button. My nervous agitation became extreme, and I solved the problem by lighting a cigar. After smoking but a few moments I became com-

posed and finished the third button. The tremulous movement of my hands ceased, and I felt at peace with the world. Feeling a great desire to lie down, I managed in spite of extreme weakness to undress myself and go to bed (9 p. m.). Just before I retired, however, I ate the fourth and last button, notwithstanding a protest of nausea during the process. Though the electric light in my room did not distress me earlier in the evening, it began to cause me great discomfort before I took the last button, and I therefore switched off the light when I retired to bed. After I had assumed the recumbent posture I recall turning over on my side but once, and I recovered complete consciousness in that position. Within a few minutes muscular weakness had so increased that I was able only to move my fingers and toes. Though I exerted all my will power, I could not force my right hand to grasp my left upper arm, which it was touching. The fingers would move separately but not together as a whole hand. My eyes were wide open, and I was perfectly conscious of my condition. I could hear the clock ticking and also the noise of the trains in the yards downtown. I experienced no fear or other discomfort, for I had no desire to sleep, as is the case in an opium intoxication, and felt that so long as I kept awake I was in no danger. With my eyes open, staring into the darkness, I witnessed a kaleidoscope of colors somewhat similar to those described by other observers. It would be folly, however, to attempt a detailed description of them by reason of their almost infinite number; but I shall mention a few examples. One curious fact was noted that the duration of each burst of color was coincident with the noise of the ticking of my clock standing on a dresser in the room. This has since led me to believe that the very ticking itself was responsible for the regularity of the visions; since other observers have noted that any sound called forth a burst of color. In this connection it may be noted that when the Kiowa Indians are celebrating the mescal rite the intoxicated persons are said to be seated before a flickering fire, while attendants beat upon drums throughout the entire night. Here, again, sound would seem to be a factor in producing impressions on the auditory centers which result in the production of visual hallucinations. At first I saw only a succession of luminous, flying balls not unlike tiny electric-light bulbs and all of a green color of every conceivable shade. After a time these became interspersed with red ones, and the fountainlike shower of color continued. Later, these colors came in pairs, usually of red and green, orange and yellow, and, most curious of all, purple and gold. The latter were always in bands which burst forth in ribbonlike streamers and suddenly disappeared to give way to other colors.

Presently the colors began to appear in a long broad band similar to the visible spectrum. In fact, it had the appearance of that band of color except that the violet end was absent. I recall that even in my condition of semi-stupor I noticed this difference from the experience of other observers. Others had quite unanimously reported violet as a predominant color, and up to that time I had seen neither blue nor violet, though I had witnessed a few purple flashes. I amused myself for a time by mentally calling for the appearance of several colors of the spectrum. Indeed, I found that when I wanted green the whole band of color was green of innumerable shades. The same was true of red, orange, yellow, and purple. When I began systematically calling the spectrum colors—violet, indigo, blue, green, yellow, orange, and red—I found that it was only by repeated and insistent calling that I obtained a vision of the violet end, and then it was unsatisfactory and transitory. One of the last visions that I recall was one of a vast field of tall golden lilies each pouring forth a stream of purple flame. This was an exceptional case, for most of the visions were not associated with familiar objects but were simply of a mass of twisting, undulating, luminous objects of a more or less regular or coil-like shape.

At one time I seemed to see a writhing coil of twisted golden rope whirling its way from the pit of my stomach up to the mouth and then completing a circle back into the stomach again. Every movement was executed with incredible celerity and the scenes changed as regularly as the clock ticked. Having once seen any given vision, it disappeared, to be seen no more.

These visions continued for what seemed many hours, and suddenly I felt that my senses were normal again. I rose from my bed, feeling perfectly natural, and turned on the electric light. Instantly I was blinded by a flash of purple light which enveloped everything in the room. I closed my eyes and then opened them cautiously. This time I noticed no effect other than a sensitiveness to light. I thought that it must surely be about 6 o'clock a. m. and

carelessly glanced at the clock. I was momentarily astounded to see that it was but 1 a. m. I had been in a state of trance for just four hours and it seemed like a whole night. I returned to bed, where I lay quietly till about 2.30 a. m., when I fell asleep.

At 8 a. m. I awoke, feeling no ill effects from my night's experience. But throughout the entire day I felt sluggish, both physically and mentally. My eyes were somewhat sensitive to light, though the other perceptive senses seemed somewhat blunted. There was a pronounced tendency to shallow breathing and deep inspirations were always made with more or less effort as if the respiratory muscles were fatigued. By 6 p. m. of the day following the intoxication I felt perfectly normal and slept soundly the following night.

The following observations were made while sitting in a chair after the second button was taken:

Pulse, 84 per minute; soft and small.

Respiration, shallow; not markedly affected.

Skin, hot and flushed.

Eyes, dilated.

Cardiac region, no discomfort experienced.

Muscles, relaxed; slight tremors in hands and legs.

Ears, faint, persistent roaring.

The statement that the drug produces no after effect surely needs some qualification. The general rule that the "the result of continued stimulation of a given function ends in depression" seems to have no exception in the case of this drug. Certainly there is no after sensation of pain or other physical discomfort, but the decided languor and lack of energy resulting from the use of the drug must surely be considered as due to overstimulation, as is the case with many other intoxicants.

The intoxication is by no means comparable with that produced by alcohol. The intellect remains clear; speech, though difficult, is not impeded or abnormal, though the voice sounds strange and far away to the speaker. The instability, when standing, appears long before there is distortion of vision and the tendency to fall is always backward. The nausea which often follows opium or alcoholic intoxication is entirely absent, and in addition there is no excessive thirst.

In conclusion, I may state that I should not care to repeat the experiment with a dose exceeding four mescal buttons. The muscular paralysis is so complete that one might cease breathing, thus ending the experiment.

EXHIBIT D.

THE UNIVERSITY OF KANSAS,
Lawrence, May 8, 1915.

A. R. SNYDER,

*Superintendent and Special Disbursing Agent,
Potawatomi Agency, Mayetta, Kans.*

DEAR SIR: Your letter of the 6th and the mescal buttons at hand.

Permit me to state that we have examined these buttons and tested them physiologically in our pharmacological laboratory.

We have found them to contain about 1 per cent of poisonous alkaloids, and these alkaloids, when experimented with upon animals, give the following physiological actions: They first increase reflex excitability, and later the animal passes into quiet sleep. The respiration is depressed and becomes full and deep. The circulation is weakened and the heart beat is diminished in rapidity. Poisonous doses produce intense muscular spasms, especially of the stomach and diaphragm, followed by tetanus convulsions resembling those caused by overdoses of strychnine.

I would say that, although in the Harrison Act the mescal button is not mentioned especially, it should be regarded as a habit-producing drug and should be restricted or prohibited by the provisions of that act.

Please understand that I am no authority on the question of the buttons being a habit-producing drug, but from all I have learned from various communications I am inclined to think that it is decidedly one of this class. It is said to have a remarkable effect upon the imagination, and it is also said to be regarded by the Indians as the vegetable incarnation of a deity.

I do not consider the drug to be one that can be classified with the opium group, but it is, nevertheless, a harmful drug, and should be controlled in its use among those who have no conception of the harm which may come through its employment.

If there is any further assistance I can render you, I should be very glad to do so.

Very truly, yours,

L. E. SAYRE.

EXHIBIT E.

SALT LAKE CITY, UTAH, *March 10, 1916.*

JOHN K. HARDY, Esq.,

Secretary of Gov. William Spry, Salt Lake City, Utah.

DEAR SIR: Complying with your request of recent date, I take pleasure in submitting herewith the results of my investigation in regard to the plant known as "peyote."

PEYOTE.

Description.—The commercial article known as "peyote" constitutes the dried root and dried blossoms of a small cactus plant which grows abundantly in the valley of the Rio Grande, in the southwest portion of the United States and also in the adjacent parts of Mexico. The dried blossoms may be briefly described as occurring in irregular, flattened, more or less round, dull-brownish pieces, about an inch and a half in diameter and a quarter of an inch in thickness, heavily wrinkled, the bottom of the blossom showing the circular place where it had been detached from the cactus. The other side presents a circular tuft of silkylike mass of fibers, soft and closely matted together. The dried blossoms possess a characteristic, somewhat narcotic, odor and a peculiar bitter taste, which becomes more prominent upon chewing the blossom.

Uses.—Very little is known regarding the medicinal properties as well as the characteristic chemical constituents of the peyote plant. As stated above, both the roots and the blossoms are used, the latter, however, being preferred. According to statements of reliable parties, actually acquainted with the conditions, in recent years a dangerous practice has come into use among the Indians, notably the Ouray Utes, in acquiring a habit for this drug. Its effect upon these people appears to be similar to that of opium. The blossoms, including the tuft of silky fibers, are chewed and eaten similar to the way the Peruvians derive the effects of cocaine from chewing the coco leaves. At first the peyote blossom causes a great state of excitement and mental exhilaration. Then it deadens the senses, produces abnormal dreams, is demoralizing, and, finally, this peyote causes the Indians to remain drunk or in a stupor for two or three days. Peyote was first introduced under the form of a religious ceremony and during the reading from the Bible, prayer, singing of songs, and dances the peyote would be passed around until the Indians were drunk with it. At the present time the Ute Indians hold their "peyote services" every Saturday night until Sunday morning at Randlette, Utah, and from all accounts this habit of evil is growing at a very rapid pace, with decidedly demoralizing effects upon these people.

Investigation.—Besides the usual plant constituents, such as starch, resin, wax, gum, mucilage, tannin, etc., I have found that the dried blossoms of this plant contain an "alkaloid," an active principle similar to that which is contained in opium, coco, and other powerful narcotic drugs. Prollius modified fluid appears to extract the active virtues of the plant, and, furthermore, from the alkaline-ether residue there is obtained an alkaloidal principle which possesses the following properties and reactions:

Grayish white, distinctly crystalline, of a bitter taste, and practically inodorous; combines with acids to form salts. This principle, furthermore, responds to all of the common alkaloidal reactions and, with the special alkaloidal reagents, it gives characteristic color displays. The salt of this alkaloid yielded identical reactions.

The following are recorded herewith:

A. Sulphuric acid: Bright canary yellow.

B. Sulphuric acid plus nitric acid: Deep brownish red, changing to orange red and finally dull brownish.

- C. Sulphuric acid plus bichromate: No change.
- D. Nitric acid: Colorless at first, soon changing to bright reddish brown.
- E. Froehde's reagent: Deep Nile green.
- F. Vanadine sulphuric acid: Greenish bluish, becoming darker upon standing.
- G. Erdman's reagent: Light orange.
- H. Iron chloride: No change.
- I. Iodic acid: Slight reduction.
- J. Ferricyanide potash plus iron: Bluish-greenish color.
- K. Mayer's reagent: Heavy precipitation.
- L. Picric acid: Heavy precipitation.
- M. Gold chloride: Heavy precipitation.

Further investigation is being made to obtain a quantity of this alkaloidal principle.

More than a month ago a request was made by the undersigned of the Thomas Nelson Research and Information Bureau of New York in regard to peyote, its medical properties as well as the characteristics of this plant. Up to the present no reply has been received.

Summary and conclusions.—The plant or drug known as "peyote" contains, among other constituents, an alkaloidal principle to which, no doubt, are due the powerful narcotic actions upon the human system. It is earnestly recommended that the next legislature take the proper steps to include this plant or drug among the list of prohibited narcotics, as, no doubt, its indiscriminate use by the Indians and the laity produces a demoralizing, harmful, and depraved condition.

Respectfully,

(Signed)

HARMAN HARMS,
State Chemist.

EXHIBIT F.

MESCAL BUTTONS.

JANUARY 28, 1910.

"The Physiological Action of the Alkaloids Derived from *Anhalonium lewinii* (Mescal Buttons)," by Walter E. Dixon, M. D. (The Journal of Physiology, London, 1899 to 1900, vol. 25, pp. 69 to 86.)

Dr. Dixon has made a thorough investigation of the active principles of the mescal buttons or peyote, using at first dogs, cats, and other smaller animals, but later administering the drug to the human subject, and noting the results. His experiments extended over a considerable length of time, and the conclusions are reported at length, the principal part of which are as follows:

"The action may be divided into a preliminary stage and a stage of intoxication. In the former there is excitement, a feeling of exhilaration, and diminished kineesthetic sensations, performances involving effort being hardly noticed, the face is flushed, and the pupils dilated; there is a tendency to talkativeness, which may become wandering later, when the patient begins to feel 'light-headed.'

"This stage quickly passes away, and is followed by one of intoxication, in which there is a great inclination to lie down, although there is never any tendency to sleep. The pupils are now widely dilated, and act but sluggishly to light. On attempting to walk, the gait closely resembles that in alcoholic intoxication, and in all movements requiring precision the incoordination is evident. The body is generally in a tremulous condition, the tremors showing well when the attention is fixed on anything held in the hand. Reflexes over the whole body are much increased, including the skin reflexes, although there is considerable blunting of painful and tactile sensation. Twitching of muscles occurs in various parts of the body, especially noticeable in the face, and there is a curious feeling as if the face, lips, tongue, etc., were much swollen.

"As in cannabis indica, time is overestimated, possibly as a result of the rapid flow of ideas and the inability to fix the attention. Perception of space is also modified, on one occasion giving the impression that the ground sloped away in all direction.

"Perception may be considerably delayed; for example, one may look at a person one knows well, and it is only after scanning his features for what appeals to the experimenter a considerable time, that recognition occurs; it is possible, however, that this may be explained by the increased time-relation. The attention can not be fixed, as the least stimulus is sufficient to alter the

train of thought; thus it was found impossible to fix the attention on a book, and a subsequent examination of notes attempted during intoxication showed incoordination both as regards language and writing.

"On two occasions when deeply under the influence of the drug, there was an indescribable feeling of dual existence; thus, after sitting with closed eyes subjectively examining the color visions, on suddenly opening them for a brief space one seems to be a different self, as on waking from a dream we pass into a different world from that in which we have been. This may be to some extent comparable to the rhythmical rise and fall of the 'physical waves' in Indian hemp intoxication.

"But by far the most remarkable of these subjective phenomena are the sensory hallucinations, especially visual. These arise gradually, and are at first only seen with closed eyes; in the early stage (in my case) they closely resemble an attack of megrim, in that they show the same undulatory motion of zigzagged lines. The visions rapidly become more marked, until on closing the eyes a regular kaleidoscopic play of colors can be seen with either eye, precisely the same; hence the condition must be central.

"These colors may assume all kinds of fantastic shapes; they are never still, but constantly in motion, sometimes in a circular or to-and-fro manner, but more generally there is a kind of pulsation somewhat similar to that in the cinematograph. It is interesting to note that pressure to the eyeball was sufficient to alter the colors and change the type of vision. In no case were visions of external objects seen, but always the same dashes of color, of a brilliance and blending which in the intoxicated condition one considered of indescribable beauty, and even as a memory still seem to possess a charm. The coloring of all external objects is intensified. The light blue shadows seen with the eyes open in this stage are, as suggested by Ellis, probably due to dilation of the pupils. Dobrowolsky has shown that the dilation of the pupils is necessary to such vision.

"The effect of the sound of the piano was most curious and delightful, the whole air being filled with music, each note of which seemed to arrange around itself a medley of other notes which appeared to me to be surrounded by a halo of color pulsating to the music."

"Anhalonium Lewinii (Mescal Buttons)."—A study of the drug with special reference to its physiological action upon man, with report of experiments. By D. W. Prentiss, M. D., and Francis P. Morgan, reported in the *Therapeutic Gazette*, 1895, volume 11, from page 577 to page 585. Drs. Prentiss and Morgan, after an extensive study of the characteristics of the mescal button, giving its uses by the various Indian tribes of the United States with reference to their religious ceremonies, made a number of experiments upon the human subject, and recorded in detail the physiological action of the drug. A record of the action in each case was kept, and the entire number compared, and the following results reported:

"The production of visions is the most interesting of the physiological effects of the Anhalonium Lewinii, as shown by these experiments. The visions ranged from ill-defined flashes of color to most beautiful figures, forms, landscapes, dances—in fact, there seemed to be absolutely no limit to the variety of visions which the drug could produce. They could in but few cases be seen with the eyes open, but upon closing them an ever-changing panorama appeared. The predominating feature of the vision was the color effects, although the figures, forms, etc., were in themselves sources of pleasure and admiration. Drumming, or otherwise marking regular time, enhanced the beauty and variety of the objects seen. In two cases the visions were under the control of the will, and in one case they were subject to the suggestion of others. The amount of pleasure derived from the drug seemed to vary inversely with the amount of muscular depression present. The effect of the drug in the production of visions is in all probability due to the stimulation of the centers of vision in the brain. The persistent ache and feeling of exhaustion in the occipital region, which was present for several days after Experiment 4, is of interest in this connection.

"In some cases no effect whatever was produced upon the reason or will of the individual. In others there was some slowness of thought and loss of power of expression, and in Experiment 2 a marked delusion. Compared with other intoxicants, however, the effect upon the mind is extremely slight.

"Dilatation of the pupil was well marked in every case, and persisted for from 12 to 24 hours after the drug was taken. The dilatation was accompanied

by a slight loss of the power of accommodation and consequent disturbance of vision.

"More or less depression of the muscular system existed in every case, and this was the first effect noticed after the drug was taken. It ranged from a feeling of lazy contentment to marked muscular depression. Susceptibility to this effect varied widely. Whether the sedative action is caused by depression of the nerve centers, peripheral nerves, or their nerve endings, or of the muscular fibers themselves, we are at present unable to state; but from concomitant nervous effects we are inclined to the belief that it is due to depression of the nervous system and not of the muscular fibers themselves.

"Partial anaesthesia of the skin was present in three of the cases, appearing when the effects of the drug began to wear off.

"The heart action is at first rendered more slow and somewhat weaker in quality. This is followed by a rise to the normal in quality and rapidity, which continues during the period of greatest activity of the drug. In the cases in which the muscular depression was greatest, slight, if any, depression of the heart was present.

"The respiration was unaffected in all cases except one. In this it seemed to partake slightly of the general muscular depression.

"Upon the stomach the drug produced an effect which varied from a feeling of uneasiness and fullness at intervals to nausea and vomiting.

"Inability to sleep for at least 12 hours after the effects of the drug commenced to pass off was a marked effect.

"Loss of the sense of time existed in all cases.

"No constant effect upon the bowels, skin, temperature, and the amount of secretion of the various glands of the body was found.

"The only record of the taking of *Anhalonium Lewinii* for experimental purposes which we have been able to find is that of Briggs. He took "a third of a specimen," and the symptoms produced were the following: in 15 minutes the pulse rose from 60 to 70. In 30 minutes there was fullness of the head, pulse 90, respiration 26. The sense of fullness increased, and was followed by a headache and swimming in the head. Suddenly the pulse showed up to 160 and the respiration increased so that he could with difficulty get sufficient breath to keep himself alive. He thought he was about to die, and became unconscious. In 6 or 8 hours his pulse and respiration went down again to the normal. Great depression existed for 12 hours.

"The symptoms produced in this experiment are so widely different from those which we have obtained from administration of the drug that we can not believe that the drug taken by Briggs was the same one which we have now under consideration.

"Lewin, in experiments upon animals, found that in them the drug produced an acute muscular spasm of varying intensity, with increased reflexes, its action in this particular much resembling strychnine or brucine. No such effect was present, however, in our experiments upon man. Whether or not it would be produced by much larger doses is, of course, a matter of conjecture. In some animals, also, a quickened respiration was noted, which effect was present in our experiments only in one case, and in the presence of great general muscular depression. In animals, also, the heart remained unaffected, whereas in man we found a primary slowing of the heart action. In both animals and man more or less tendency to nausea and vomiting existed in most cases.

"The physiological action of *Anhalonium lewinii* upon man can not be said to be identical with that of any other known drug. Its effects resemble those of certain drugs in some of the symptoms produced, but differ widely from them in others. *Cannabis indica* produces visions, with dilated pupils, and with slight effect upon the circulation. In these particulars its action is similar to *Anhalonium lewinii*. But *cannabis indica* is an hypnotic, and the delirium and hallucinations are in most cases followed by sleep. *Anhalonium lewinii*, on the other hand, tends to produce wakefulness in every case. The Indians do not sleep for 24 hours after the commencement of their ceremony, and in our experiments sleep was found to be impossible for about the same length of time.

"In this tendency to produce wakefulness it resembles cocaine. The visions produced by *cannabis indica* 'are generally of a gay character, producing much merriment, accompanied by a great inclination to muscular movement.' The visions of *Anhalonium lewinii* provoked wonder and admiration but no merriment, and there was present disinclination to make any muscular effort. Other marked differences exist which will become evident to anyone comparing the action of the two drugs.

"Of the other drugs to whose action *Anhalonium lewinii* may seem to bear a faint resemblance—cocaine, belladonna, strychnine—the difference in action present is so great as to render it very improbable that any of them are active principles of the drug. Whether one or more of these substances or their alkaloids do not exist in the *Anhalonium lewinii* can not be stated until the chemical analysis is complete and experiments have been conducted to determine the identity of the principles isolated."

"The Phenomena of Mescal Intoxication (Mescal Buttons)," Dr. Havelock Ellis (London Lancet, 1897, vol. 1, pp. 1540-1542.)

Dr. Ellis's experiments were on the human subject. He used an infusion of three buttons given in three doses at intervals of one hour, and the following results are noted:

A dissipated, severe headache; produced a marked muscular irritability; the pulse continued to fall until the full effect of the drug was obtained, going as low as 48 per minute; produced shadows of various colors; there was nausea, with shallow respiration, dilated pupils, and motor incoordination.

Dr. Ellis states that motor incoordination and the thoracic symptoms of cardiac and respiratory depression were the only really unpleasant symptoms of the experiment. He thinks that the pleasure of mescal intoxication does not lie in any resultant passive emotional state, such as is produced by tea or alcohol, but strictly in the enjoyment of the color visions produced. Attention, he says, is impaired, but intellectual judgment remains unimpaired. The visions seemed to him as beautiful in memory as when he experienced them. The sensory phenomena seemed to be due to great and general disintegration and exhaustion of the sensory apparatus. Dr. Ellis is convinced that all the senses were more or less affected. There were vague dermal sensations, and the body felt unfamiliar to the touch, just as everything seemed delightfully unfamiliar to the sense of vision. He noticed also that any marked casual stimulation of the skin produced other sensory phenomena—a heightening of the visions or an impression of sound. This is a phenomenon, he says, which may throw an interesting light on the synaesthesia, or "secondary sensations."

"The Alkaloids of *Anhalonium lewinii* (mescal buttons), with notes upon Therapeutic Uses," by D. W. Prentiss and F. P. Morgan, reported in Transactions of the Medical Society of the District of Columbia, 1897 (vol. 1, pp. 123-127).

Drs. Prentiss and Morgan, after isolating from the mescal button a number of alkaloids, performed experiments upon the human subject to determine the action of these various preparations with a view to determining their therapeutic uses. After a careful consideration of the results of each experiment, they gave the following as possibly the therapeutic uses of the drug:

"The conditions in which it seems probable that the use of mescal buttons will produce beneficial effects are the following: In general nervousness, nervous headache, nervous irritable cough, abdominal pain due to colic or griping of the intestines, hysterical manifestations, and in other similar affections in which an antispasmodic is indicated; as a cerebral stimulant in neurasthenia and in depressed conditions of the mind—hypochondriasis, melancholia, and allied conditions; as a substitute for opium and chloral in conditions of great nervous irritability or restlessness, in active delirium and mania, and in insomnia caused by pain. In the last condition it acts to produce sleep, not as a hypnotic, but by relieving the cause of the insomnia. In full physiological doses it produces insomnia, but in therapeutic doses it does not have this effect."

The following extract is taken from *Materia Medica and Therapeutics* of Dr. Cushney:

"It is similar to opium and cannabis indica, but more frequent color visions are produced. It does not produce the same amount of merriment that cannabis indica does, nor sleep as morphine. It produces imperfect coordination of movement, retards perception, and produces errors in estimation of time, due to its action on the cerebrum. Large doses cause depression of the respiratory and circulatory centers."

From Merck's Index for 1907, the following extract is taken:

"Mescal buttons cause an intoxication accompanied by most wonderful visions, beautiful and varied kaleidoscopic changes, sensations of increased physical ability, the physical and psychical functions remaining unimpaired."

"*Anhalonium lewinii* (mescal button)," Dr. D. A. Richards, reported in the Denver Medical Times, 1896-97 (vol. 16, pp. 213-217):

"First. Relieved a persistent case of trifacial neuralgia.

"Second. Relieved a case of inflammatory rheumatism, all excretions markedly increased.

"Third. Case of persistent trifacial neuralgia relieved and reported cured.

"Fourth. A case of gout with deposits around the joints relieved of suffering and the deposits absorbed.

"Fifth. Relief in all forms of gastro-intestinal colic. It lessens pain and causes diuresis. Increased elimination. It must be given with care, for an overdose is very dangerous."

The most vivid description of the action produced by this drug is given by Dr. S. Weir Mitchell, of Philadelphia, and reported in the *British Medical Journal*, 1896, volume 2, pages 1625-1629. He took in all about 6 fluid drachms of the extract at intervals from 12 night to 4.10 p. m., representing six mescal buttons. His condensed report is as follows:

"It will have been seen that mescal supplied me with one-sided (left) frontal headache, later with occipital pain on both sides, with colored zigzags or fortification lines, the rain of silver, and disorder of the stomach. I ask myself now if the megrims with visions are apt to be found in association with occipital pain in the regions of the convolutions, which we believe store up our ocularly acquired memories. It is worth an inquiry.

"The mode of action of mescal is somewhat curious and may vary with the dose and the man. At first, even at the height of drug action, the visions require one to wait with closed eyes for a minute or more. To open the eyes is to dismiss the vision, no matter how dark be the room. Suggestion availed me but little, and no act of will was competent to hold my dream unaltered.

"I found in these seeming laws some resemblance of those which—in my case, at least—appear to govern a quite ordinary and normal phenomenon. From childhood I, like some others, can at night, before sleep arrives, summon visions. These are not always just what I desire. Once present, I can not alter them; they shift, change, and disappear under influences not within my capacity to control or to analyze. To open my eyes, even in the most intense darkness, dismisses these visions. Is it true of opium visions? The same law certainly applies to some hysterical phantasms; but the explanation does not as yet seem attainable. My normal power to summon visions was entirely lost under mescal action. I tried to see faces, gardens, etc., but none came at command so long as I was under the influence of the drug.

"For the psychologist this agent should have value. To be able with a whole mind to experiment mentally upon such phenomena as I have described is an unusual privilege. Here is unlocked a storehouse of glorified memorial treasures of one kind. There may be a drug which shall so release a mob of verbal memories, or of musical records, or, in fact, of tastes and odors. I naturally speak of things seen under mescal influence as glorified memories—certainly nothing seen in these visions was altogether outside of my known experiences—but everything was excessive—forms were gigantic—colors marvelously intermingled. In fact, nothing was simply the vision of a thing to be remembered and recognized except the familiar Newport Beach.

"I see no obvious therapeutic uses for mescal in massive doses. It is yet to be tested by continuous employment in moderate amounts, and may be of value.

"I sought so to limit the influence of mescal as to remain in full possession of all my faculties. The larger doses secure, as Dr. Prentiss has shown, more remarkable results, but may lessen the power to observe and to comment. I should dread a little less excessive amounts might leave too permanent effects. In fact, I constantly carried for days a quite vivid image of one of these jewel clusters, seeing it mentally whenever my mind was turned upon the subject of my visions.

"I could match this also by a painful experience of some years ago, but I have said enough to show the great interest of this drug for physicians and psychologists. I predict a perilous reign of the mescal habit when this agent becomes attainable. The temptation to call again the enchanting magic of my experience will, I am sure, be too much for some men to resist after they have once set foot in this land of fairy colors, where there seems to be so much to charm and so little to excite horror or disgust.

"Were I to take mescal again I should dictate to a stenographer all that I saw and in due order. No one can hope to remember for later record so wild a sequence of color and of forms. But since to talk does not disturb these visions, a perfect account might easily be given. No one has told us what visions come to the Red man. I should like to know if those of the navy would be like those

of the artist, and above all, what those born blind could relate; and, too, such as are born color blind. In fact, a valuable range of experiment is here to be laid open.

"I append to my own statement that of Dr. Eshner, one of the clinical staff of the Infirmary for Nervous Diseases. It will be seen that, although the symptoms were not unlike my own, there were some interesting differences. There was nausea, whereas I had none; there was no distinct headache, whilst mine was notable. In general, the experience was in Dr. Eshner's case more unpleasant than in mine or in those Dr. Prentiss has reported, neither were the visions so remarkable nor the colors so vivid as were those I saw. It is as well to add, as concerns my own statement, that when twice in my life, I have had to take hypodermic injections of morphine for several successive nights, the drug ceased to cause sleep after the third night. Later it gave rise to visions of very remarkable character, which I have elsewhere described. These were seen whether or not the eyes were closed, if only the room in which I lay was entirely dark."

EXHIBIT G.

VOTE ADOPTED BY THE BOARD OF INDIAN COMMISSIONERS AT ITS ANNUAL MEETING,
MARCH 6 AND 7, 1912.

DEPARTMENT OF THE INTERIOR,
BOARD OF INDIAN COMMISSIONERS,
Washington, D. C.

Voted: That the Board of Indian Commissioners favor legislation or executive action extending all restrictions applicable to the use of and traffic in intoxicating liquors so that such restrictions shall apply also to the use of and traffic in mescal or peyote.

A true copy:

H. C. PHILLIPS, *Secretary.*

EXHIBIT H.

THE BUREAU OF CATHOLIC INDIAN MISSIONS,
Washington, D. C., March 9, 1911.

THE SECRETARY OF INTERIOR,
Washington, D. C.

SIR: One of the most serious evils by which the Indians are menaced to-day is the eating of the mescal button or peyote, which has been introduced in recent years among certain tribes, greatly to their detriment. This eating of the mescal, in the judgment of many, is a greater menace to the Indians than even whisky, and bears some analogy to the "opium habit." The fact that the eating of the mescal has been made a kind of a religious rite renders it a greater menace than it otherwise would be. I have not been able to secure the latest scientific pronouncements concerning the effect of the drug, but call attention to inclosures as follows:

a. Letter from Dr. Merrill E. Gates, secretary, Board of Indian Commissioners.

b. Letter from Rev. Dr. T. C. Moffett, with items submitted by him.

I am under the impression that if more accurate information be needed, it can be obtained from Dr. Wiley, who recently, in a conversation with me, stated that he would be glad to furnish any information on the matter that he might have.

Some months ago an Arapaho Indian, of Wyoming, wrote me a letter telling me of the disastrous effects of the mescal on his mind (it seems he had become a fit subject for an insane asylum), and begging me to do something to save his people from the subtle drug. In reference to this Dr. Wiley made the statement that he would not be surprised if it should be discovered that mescal eating were conducive to insanity.

Those who defend the practice of mescal eating contend that those who indulge, abstain from the use of whisky and that a marked improvement is noted in their conduct. I presume that this is only an instance of one evil supplanting another. One thing certain is that where the practice has taken hold, the In-

dians indulge to excess, spending whole nights eating the mescal and engaging in the peculiar religious observances with which they have surrounded its use. It will scarcely be possible to regulate its use and to keep it within bounds. Systematic loss of sleep and overstimulation by the drug can not serve any useful purpose. Those who indulge will not be in a condition to work as they should and moreover will suffer physical and mental injury and, of course, will be losers morally.

On account of all this, those interested in the Indians have brought the matter to the attention of the Commissioner of Indian Affairs. I am not quite sure, but I think that at one time there was some kind of regulation made limiting the number of beans that could be brought onto a reservation. I am under the impression that the commissioner hesitated to issue an order prohibiting the introduction and use of the bean on reservations, because of the senireligious character of the ceremonies observed while using it.

At a meeting of the secretaries of the missionary societies which do work among the Indians, on February 26, 1908, the following resolution adopted by the missionary secretaries was transmitted to the Board of Indian Commissioners:

"Resolved, That the Board of Indian Commissioners be urged to investigate the mescal cult and to take such steps as necessary to suppress the use of the mescal button, or peyote, where it seems to be doing harm."

The Board of Indian Commissioners gave their attention to the matter and evidently have been under the impression that the evil has been greatly abated, as appears from their Forty-first Annual Report (1909), page 15, as follows:

"The mescal drug.—Some two years ago, as the result of interviews and correspondence with workers among Indians in the Southwest, this board recommended that the Indian Bureau give careful attention to the growing use of the powerful narcotic variously known as "mescal bean," "mescal button," "Japanese button," or "wak-we." It produces effects like those of hasheesh. It is the dried blossom tip of a cactus in form somewhat like the parsnip—not to be confounded with the mescal beet which the Apache gather and eat. In our last annual report we mentioned the fact that Dr. Wiley, of the Department of Agriculture (Bureau of Chemistry), and Dr. Morgan, both of whom had been interested in earlier experiments with the mescal bean, appeared before our board at a conference with missionary workers among the Indians. They gave us the history of the experiments and investigations begun in 1897 by the Smithsonian Institution (see Havelock Ellis's paper, 'Mescal, a New Artificial Paradise'). They stated that this substance had been proved to be toxic, and that there was a very strong presumption against its use by the Indians. A member of our board, at the request of the Bureau of Chemistry, obtained an additional supply of the mescal button, which was sent to the Agricultural Department for further experiments and investigation, should such be deemed necessary. We notice with pleasure the fact mentioned in the last report of the Commissioner of Indian Affairs that in May, 1909, Chief Special Officer Johnson bought up the entire market supply of the mescal button at Laredo, Tex., the central point for the trade, destroyed it, and obtained from the wholesale dealers agreements that they would no longer engage in the traffic. We trust that the growing tendency among Indians to use this subtle and dangerous drug has been permanently checked."

The supply of mescal buttons is obtained from Mexico, and I believe that it is an impossibility for the entire market supply to be bought up. I am convinced that the mescal habit, instead of declining, is on the increase, and I am reliably informed that Indians go down to Mexico and bring up to the various reservations all the buttons that are necessary for their purposes. In addition to my own personal observation, I wish to call attention to extracts of letters from Catholic missionaries which I submit herewith.

I most earnestly beg that an effort be made at once to remove this evil from the reservations. I believe that the treatment of this question should be as drastic in nature as that administered in regard to the whisky evil among Indians or as would be in regard to the "opium evil" if it were prevalent among them. I believe that no one should be permitted to introduce the bean upon a reservation and that its use should be, if possible, prohibited.

Very respectfully,

WM. H. KETCHAM, *Director.*

EXHIBIT I.

MESCAL, PEYOTE, OR ANHALONIUM LEWINII.

The name mescal is incorrect, meaning an entirely different plant, and should not be used in this connection in legal or legislative documents unless closely defined. Peyote, signifying caterpillar, is of Mexican origin, and is generally understood by the Indians. Anhalonium Lewinii was the botanical name a few years ago, but I understand that another, which I do not know, is being substituted for it.

The use of the plant as a basis for a religious cult is apparently prehistoric among the Indian tribes of northern Mexico (e. g., the Tarumaris), and from them spread to the Kiowas, Comanches, etc., of southwestern United States. From them, in turn, it moved northward until it has nearly, if not quite, reached the Canadian border. In its journey northward it has steadily dropped off pagan elements and grafted on Christian ones, until, as among the Winnebagoes, of Nebraska, it poses as a Christian denomination, administering the sacraments, and even claiming the right to marry. It affects chiefly the so-called "Plains Indians" and a few tribes closely affiliated with them (e. g., the Caddos).

Without stopping to discuss the religious philosophies, or the various modes of worship, which the cult assumes, as being apart from our present purpose, I would suggest three of the chief reasons for its popularity:

1. It is a drug habit, producing pleasurable excitation of the imagination, ordinarily without immediate injurious effects.
2. It is a religion which claims to be the Indian form of Christianity, and therefore makes a strong appeal to the racial instinct.
3. It is generally organized and promulgated by young, educated Indians, who thus find that pathway to ambitious prominence which is denied them under the old-time régime.

These three, combined with other arguments, either general or local in their application, make out a strong case to the Indian mind and win many converts.

The effects of its use may be classified under four heads—physical, industrial, moral, and religious.

(1) Physical: A number of cases have come to my knowledge in which sudden death, apparently from heart failure or hemorrhage, has overtaken individuals while either eating or drinking peyote. Generally, however, the effect is slow, resulting in increasing lassitude and inactivity, with weakening will, disinclination to exertion, and loss of power of resistance when attacked by disease. We are also convinced that the offspring of confirmed users of peyote show marked nervous and brain disturbances, resulting often in early death, while the custom of administering the drug to young children must be deleterious. It is thought that the excessive mortality among the young men of certain tribes, e. g., the Oklahoma Arapahoes, is due to the prevalence of this habit among them. I am inclined to think that a moderate and occasional use of the drug may produce no evil effects, and may even be beneficial in some cases, if only because of its purgative action. Like liquor, it may often be used with impunity, but tends strongly to excess and physical harm.

(2) Industrially the practice is without question injurious. The physical deterioration described above will, of course, in the end show itself in decreased industrial efficiency. The all-night character of their worship unfits the peyote eaters for active service the following day, while the influence of the drug results in unsteady nerves and relaxed brain. The undoubted fact that some are industrious may often be offset by the statement that these, like some hard drinkers, do not succumb because of exceptionally vigorous physiques, or perhaps use the plant only in moderation. It should further be remembered that as the cult confessedly attracts the young, educated, and progressive, it should show an exceptionally high degree of industrial efficiency.

(3) Morally: It is certain that any practice which excites the imagination and relaxes the will, as the use of peyote does, must result in sexual immorality, and the facts bear out this reasoning. I have been told repeatedly by those who have given up the practice that the so-called "mesal feasts" were often the scenes of unbridled libertinism. In some tribes, e. g., the Winnebagoes, the cult teaches that peyote and liquor are incompatible, and thus some restraint is exercised over drunkenness, but, unfortunately, in most cases the effect does not last. Certain undoubted instances of moral reform in such tribes I would

attribute to the influence of the Bible and Christian teaching intermingled with their worship rather than to the drug.

(4) Religiously: If Christianity, the accepted religion of the most civilized races of the earth, has any superiority, and we contend that it has much, over the pagan or hybrid forms of religion practiced by aboriginal peoples, then anything that prevents the acceptance of the better and the retention of the worse is a detriment to those affected. This is true of the mescal worship. By this intermixture of a drug habit with a pretense of Christian teaching the young men of many tribes are being led into an absurd cult, incompatible with Christianity, and the work of missionaries of all churches is seriously interfered with. If this undoubted disadvantage to the Indian resulted from a religious creed with its attendant worship alone, we could well afford to await the change that follows more light, but as it springs from an imported and vicious drug habit, we believe that it is well within the power and obligation of the Indian Office to effect its suppression.

Peyote delenda est.

W. C. ROE.

EXHIBIT J.

MESCAL, A MENACE TO THE INDIANS.

Although much has been said and written in recent years concerning the use of peyote among the Indians in the United States, so that it is quite generally known and deplored, yet it is very evident that we greatly need to know the real facts. Turning to the Congressional Record of last year, when the Indian appropriation bill was under consideration and the words "and peyote" had been added to the section appropriating \$100,000 for the suppression of the liquor traffic, we find that our lawmakers treated the subject as a joke, as a whimsical suggestion of some fanatical Indian enthusiast. This last year witnessed a repetition of the same indifferent consideration. It is very evident that we need to know thoroughly the chemical constituents, the therapeutic value, the psychological and physical effects of the drug, if we hope effectually to help our Indian brother who to-day, groping under the sad illusion of having found a panacea for all the ills of body and soul, is drawn headlong into incompetency and final despair. He will not take kindly to the proffered help; he will reject the extended hand; he will spurn any superior knowledge on the subject—the habit has "got him"—but it becomes the duty of every Government official, of every Christian workman, of every sincere friend of the Indian to deal with it most intelligently, most effectively and persistently.

Fortunately we are not left in the dark. The drug has for many years been most carefully and scientifically analyzed. Experiments have been made on both animals and human subjects. For years scientific articles have been published in medical journals. The United States dispensatory, which is the legal and final authority on all chemical analysis of all drugs, contains a full and most illuminating article. The facts are, therefore, well known to the scientific man. They must be made known to the public.

Anhalonium Lewinii is the botanical name. The word "peyote" appears to be of Mexican origin, while the term "mescal buttons" is the commercial designation given to it. The United States dispensatory says: "Under the name peyote are used in Mexico for narcotic purposes certain cacti whose tops have entered commerce under the name of mescal buttons." Every scientific description that I have read speaks of mescal and peyote as the same drug.

Peyote is a species of cactus grown in northern Mexico. It is pear-shaped. The top, about 1½ inches in diameter, is cut off. It is very soft when moist; when dry, becomes brittle and hard. It has a disagreeable taste and odor. It is sold by dealers largely who gather them for commercial purposes and sell them from \$3 to \$8 per thousand in border towns in Texas.

It is generally eaten in its dry brittle state, 5 to 50 or more buttons taken in one night. It is also frequently made into a tea. In late years it is sometimes powdered and put in capsule form.

From time immemorial it was used for the purpose of producing intoxication by certain tribes in Mexico. From there it spread among the Kiowas of the Rio Grande, the Zunis in Arizona, and others. It is worthy of note that in those early days it was always used for the purpose of producing intoxica-

tion at religious ceremonies. It is said that the Zuni Indians selected a few to annually submit themselves to intoxication, but never habitually subjected themselves to frequent intoxication. As early as 1720 Spanish authorities prohibited its use, and in the old Spanish archives appears a record of prosecution against an Indian for having drunk the herb called peyote. In late years it gradually has spread to an increasing and alarming extent among the tribes of the United States.

Beginning in the South among the Comanches, Kiowas, Otos, Cheyennes, Arapahoës, and their neighbors and spreading to the northern tribes the Omahas, Winnebagoes, Sioux, and others, thousands of our Indians are now peyote drug fiends.

A chemical analysis has been made by the Pharmaceutical Institute of Leipzig, Germany, by Drs. Prentiss and Morgan, of Washington; by Dr. S. Weir Mitchell, of Philadelphia; and other prominent names are given in the United States dispensatory. The analysis shows that it contains a number of alkaloids (Anahalonine, mescaline, anahalonidine, and a fourth, together with a residue). These alkaloids are described by the highest legal chemical authority, "as powerful agents ranking in strength with some of our most potent drugs."

The chemists also state that physiological and psychical effects resemble such powerful and restricted drugs as *mannabis indica*, strychnine, and morphine, which, together with their derivatives, have been long restricted by law.

But not only has a careful chemical analysis been made, but experimentation has been performed on animal and human subjects. These authorities found that 4 to 5 mescal buttons (our Indians use from 5 to 50 or more) "produce a peculiar cerebral excitement attended with an extraordinary visual disturbance." There was found a gradually increased dilation of the pupil, slowing of the pulse and weakening of heart action from 9 to 30 beats per minute. Uncertainty of gait like that of alcohol, tremors, wakefulness, in some cases nausea was produced. There was an overestimation of time. Minutes became hours, and hours became long periods of time. Distances are accentuated. There is nothing near. Objects close at hand appear to be moving farther and farther away. There is a sense of dual existence. In some cases it produces a delirium, often followed by seeing monsters, grotesque faces, grewsome shapes like a cat with huge claws, crawling up the body to clutch the throat. But the thing that fascinates and grips the imagination, producing unusual enjoyment, are the visual hallucinations, and the extraordinary effect upon the hearing. The habitue enjoys "a regular kaleidoscopic play of most wonderful colors, and incessant flow of vision, of infinite beauty, grandeur, and variety. The effect produced upon the hearing makes "each note produced on the piano a center of a melody of other notes which appear to be surrounded by a halo of color, pulsating to the music." Herein it largely resembles *cannabis indica* and opium.

Some 20 years ago some of the leading drug manufacturing firms of our country, as the Park Davis Co. and the Merk Co., thinking that such a powerful drug might have some value as a remedial agent, began to prepare it in certain compounds. These preparations have been used to a slight extent in various forms of neurasthenia, hysteria, and also have been alleged to be useful in neuralgia and rheumatic affections.

It should, however, be carefully noted that it is no longer prepared. Dr. Francis, the chief chemist of the Park Davis Co., says: "It is absolutely a dead issue so far as doctors and pharmacists are concerned. We no longer carry it in stock." Its remedial value had been pronounced very doubtful. The scientific aspect of the subject is thus well summed up by Dr. Wiley, formerly chief chemist of the Agricultural Department, when he said "It is an evil and nothing but an evil." The injurious results that follow the habitual use of such a powerful and peculiar drug are well expressed in a warning given by Dr. S. Weir Mitchell, of Philadelphia. After careful experimentation, he says: "I predict a perilous reign of the mescal habit when this agent becomes obtainable. The temptation to call again the enchanting magic will be too much for some men to resist after they have set foot in this land of fairy colors, where there seems so much to charm and so little to excite horror or disgust."

Dealing as we are then with a most potent drug producing such extraordinary psychical pleasures, need we wonder that it is eagerly sought, that its use is defended, and that it is playing havoc within the ranks of our Indian population already so weakened by disease? Thousands of our most typical, virile, and promising Indian youth, young men who have come from our Government schools, are the chief promoters. The old medicine superstitions no longer,

appeal. Here is something new and wonderful. It retains enough of the old to make it Indian, and he adds what he has superficially learned and observed in our civilization and religion. It appeals to his craving for leadership and to the lust of the flesh. And to-day we have a new semireligious movement among our Indian people, with peyote as a fetish that is worshipped as something extraordinarily supernatural.

In many tribes meetings are now held every night with all-night sessions. The drug is passed in a dry form or as a tea. Everyone takes as much as he or she may desire. Gradually the majority present becomes intoxicated, enjoying the incessant and wonderful flow of vision from the inevitable reaction, but with no desire for a hard day's work.

The drug is also constantly used by many during the week. It has become a daily necessity. Although it has no remedial value and is most dangerous, it is used in all forms of sickness and disease for old and young, for the strong, and the new-born babe. And we need not wonder. The sick man wants something to rid him of the sense of pain. He wants his nerves benumbed. The white man administers his hyperdermic doses; the Indian, too, enjoys alleviation from pain and stimulation of the nervous system. Thousands and hundreds of thousands of people have no doubt gone of the world in a very happy frame of mind through the use of opium, morphine, cannabis indica. The Indian ignorantly takes his supernatural remedy by the pound instead of by the grain, by the cupful instead of the drops or spoonful. Need we wonder that frequently an emaciated, anemic, helpless, dying patient will, under this powerful stimulation, rise from his bed, walk about, gather his relatives and friends together, make a most wonderful speech concerning the things he has seen, shake hands, bid farewell, and then lie down and in a few minutes die. To the untutored, it does seem supernatural and marvelous. Or need we wonder that infants troubled with the common ailments of children, when given dose after dose of this drug, die of paralysis, digestive, and nervous disturbances? And need we wonder when robust, sunny faces of young men as they come from school, soon become sallow, inky, sunken, and their strong bodies debauched by the lusts of the flesh, hastened to an untimely death? What can we expect of any people whose bodies have been enervated and ruined by any kind of a powerful drug? The American Indian in his present physical condition needs every ounce of physical strength to resist the ravages of disease.

We are now face to face with a question: Is it a menace to progress? Is it merely a pleasurable indulgence? Shall we treat it with indifference—a joke of politicians? Or shall we treat it intelligently as men and women of high patriotic and moral purposes? The Indian thinks it is his salvation. Never before has he seen such wonderful things. It is the herb that God gave for the weak. It is the magic wand that dispells the darkness and brings the light. But, ah, what delusion! What fancied pictures! What castles in the air! Finally and certainly what a debauched ruined life!

The Indian has also been taught that it is a cure for the liquor habit. And true it is many drunkards have eaten mescal and have stopped drinking liquor, but mescal is merely a more dangerous and potent substitute. Many use both. Many mescal leaders are also our greatest drunkards. Says Dr. Richardson, of Denver, concerning the relative effect of alcohol and mescal: "So far as its results upon the human economy are concerned from a pathological standpoint, alcohol is altogether the safest and least harmful. The alcoholic subject may, by careful system of dietetics, escape physical and mental weakness, but the mescal fiend travels to absolute incompetency. It is a vicious thing."

This Mohonk conference, the Indian Department at Washington, and the Nation at large has never taken a doubtful stand as to the influence of liquor on the Indian race, but here is an agent pronounced by the highest authorities as still more dangerous than liquor. The Indian drunkard has been taught and knows his danger and penalty. The mescal eater, ignorant of the fatal consequences of drug habits, gradually but certainly is going on to his destruction.

Friends, I feel confident that no intelligent person sincerely and seriously devoted to the cause of the American Indian would care to argue the question. We know that as a habit-forming drug, stealing upon the victim like a thief in the night, it will clutch him in its deadly grip. Not only this generation, but the rising and future generation that will be the product of the physically, mentally, morally weakened present, must be considered. Immediate effects may in many cases be apparently slight, some of these have strong bodies, and, like the alcohol drinker, the effects may seem slight at first. But the normal functions of the body can not be interfered with day after day, week after week,

year after year without the most serious results. If the resistance to disease of the present generation is already alarmingly low, what shall we look for in the future?

About 16 years ago Dr. and Mrs. Roe met a powerful and intellectual Indian of the Comanche Tribe of the Southwest. They discussed with him the philosophy of the ancient Indian ideas until the question of mescal was introduced. This man had four sons and a daughter. The father and the four sons went into mescal, using it throughout the following 16 years, with constantly increasing amounts. The four sons were married early in life, and had many children. There remains but one child of the offspring of those four men. Their infant children were treated with mescal. The daughter, on the other hand, became a Christian, induced her husband to become a Christian, and now has a beautiful little family growing up around her. This is but one instance.

And then industrially it is bound to become one of the greatest hindrances to progress. Many are now working their farms, but who will question the ultimate outcome of our industrial hopes for the Indian if this habit continues and increases. Beautiful buildings, houses, barns, farms, implements will be of no avail unless we get at some of the problems that lie entrenched in the lives of so many of our promising Indians.

And what the effect mentally when it destroys the power of concentration, logical thinking, strength of will, balanced judgment? Let some of our Government schools, superintendents, teachers, and matrons courageously tell the story of the mental depression and stupidity, the physical langor, and destroyed aspirations frequently found in their pupils who secretly use it.

And when I think of the moral effects, when I know that it needs a clear mind, a strong will, a pure imagination to build character, when I know how hard it is to resist temptation and aim high under the best of circumstances, and then when I think of becoming morally strong with the use of a habit-forming, body-weakening, will-relaxing, imagination-exciting drug I stand appalled and cry, "O God, we will fail in all our work unless Thou dost set these men free—and then they shall be free indeed," and help us to set them free.

Friends, we need definite Federal legislation to stop this drug at the border. We need definite Federal legislation to stop it in interstate commerce. We need State legislation to stop it in the States. We need power given to the Indian Department to deal with it as it does with liquor. We need this conference and all the organization it represents and all the influence it can exert to get back of it.

I close with an appeal from the oldest daughter of Quanah Parker. Quanah Parker was the great chief of the Comanches, who also became the great mescal chief of Oklahoma, and who has so long and so astutely handled Washington legislation. Mrs. Cox, his oldest daughter, recently before a large audience testified as follows:

"My father was the great chief of the Comanches. He ate mescal. He asked me to eat mescal. I did eat for a few years, but I gave it up. I followed a better road. I told my father to give it up. He would not. He became very sick. I got six doctors to examine him. They all said it was because he ate mescal. I again asked him to stop; but no, he would not. Two years he was sick. He became paralyzed. One day he said he would again go to mescal meeting, far away. He took a train. He attended the meeting. The next day while coming home on the train he died. Oh, friends, I ask you to stop that medicine, mescal."

Shall we answer that heart cry of the daughter of Quanah Parker?

EXHIBIT K.

DEPARTMENT OF THE INTERIOR,
UNITED STATES INDIAN SERVICE,
UNITED STATES INDIAN AGENCY,
Shawnee, Okla., June 17, 1909.

Hon. WILLIAM E. JOHNSON,

Chief Special Officer, Salt Lake City, Utah.

DEAR SIR: Replying to your letter of the 10th instant, with reference to the effects of the peyote, commonly known as mescal, I beg to report as follows:

First, however, I would state that the use of this drug has only recently been started amongst the Indians at this agency, the first to use it being the Kickapoo

Indians, who began about one year ago, the introduction coming from the Cheyenne and Arapaho Indians, located just west of us, or near El Reno, Okla.

1. From 30 to 50 of the Indians of this agency have acquired the habit.

2. Its effects upon the mental faculties is perhaps more uniform than are the effects from the use of alcohol, and the observation of myself, as well as that of those who have more definite knowledge of its use in this locality than have I, is to the effect that in all cases it produces stupor, which is perhaps more intense and lasts longer than that produced by the use of alcohol.

3. The psychological manifestations are practically the same in all cases, though it requires a greater quantity to produce the effect with some than with others, probably owing to the strength or condition of their system.

4. The effect is shown almost immediately after taking, and it lasts from 24 to 36 hours.

5. The effect produced, as shown by the outward manifestation, is different from the effects of alcohol when taken in quantities sufficient to render the user hopelessly intoxicated, in that it produces much more of a stupor than is the case with the user of alcohol. With the peyote there is very rarely any violence shown from its use, while quite the reverse is the case with alcohol.

6. I have only had a limited opportunity to observe persons who have used peyote at regular intervals for an extended period, excepting as to 10 or 20 of the Kickapoo Indians of this agency who have been using the drug during the past few months. With them, I can safely say that the use has resulted in a marked lack of progress as compared with the progress being made by these same Indians prior to their becoming users of peyote.

7. In a way the system does become tolerant to the drug, or, at any rate, as the use continues increased doses are taken and desired by the user, though I do not know that they are required in order to produce the effect.

8. The psychological and mental effects of prolonged use tend unquestionably to cause inactivity both of the mind and body, and it certainly does unfit the user for the discharge of ordinary industrial and business functions.

9. From the best information I can obtain the final effect of the use of peyote, in all cases where it has been continually used for a term of from three to five years, is death; but where Indians have used it for a few months or perhaps a year, while it undoubtedly weakens the system, I believe that it is possible for them to fully recover from a short period of its use and consequent bad effect.

10. Several deaths have been reported to me which were clearly caused by the use of the peyote, two, in particular, which resulted from an apparently healthy Indian dying while in the stupor from the use of peyote.

11. I could not say as to whether or not a maximum dose would cause death without previous continued use. I learn from the Indians at this agency that the customary dose for beginners is eight peyote beans, taken in the form prescribed below, together with from two to five drinks of the water in which the beans have been steeped; one drink being that of a small cup probably holding about one-half pint.

12. From the best information I can obtain, habitual use proves fatal within from three to five years.

13. From the best information I can obtain, death is caused from malnutrition and by a violent disturbance of the digestive organs, and also by action on the respiratory centers.

The users of the peyote have described to me a feeling which they say they experience after using it a short time resembling that of suffocation.

14. The use of the peyote is reported to remove any desire for alcohol, but I do not understand from any of the Indians at this agency that it removes any desire for other narcotics; however, so far as I am informed, none of the Indians here habitually use any narcotics other than the peyote bean and liquor.

15. From my observation and the information at my command, the use of the peyote has never resulted in the cure of any disease, its use having resulted in quite the opposite, in so far as it weakens the system and consequently subjects it to disease.

16. It is most commonly used among the Indians of this agency by first steeping the bean in hot water; then the bean is mashed and rolled in the fingers, and from 8 to 50 are taken at one time or during one meeting of the peyote users. In addition to eating the bean, they also drink the water in which the bean has been steeped, as above mentioned. It has not been used in conjunction with other herbs at this agency so far as I am informed.

17. The Indians here claim to use the peyote in connection with their religious rites, but after giving the matter a considerable amount of thought and study, it is my conclusion that this claim on the part of the Indians is put forward more in the hopes of quieting or refuting any efforts on the part of those in authority to stop its use than because it has any real connection with any religious rites of the Indians. They claim that while they are under its influence they see visions and are enabled to look into the future and foresee events which are to happen, etc., and try from this to connect it with religion.

18. I could not intelligently answer this question.

As to requiring our agency physician to answer these questions, I beg to say that our regular physician died a short time ago, and the present physician is entirely new to the Indians, and has no knowledge of the use of the peyote amongst them.

I am pleased to refer you to Mr. John H. Segar, of Colony, Okla., for further information with reference to the use of the peyote; the Indians at that place have been using the drug for many years and he, having been at that place for about 35 years has had abundant opportunity to become well acquainted with the whole matter.

I would also suggest the names of Supt. Charles E. Shell, of the Indian agency at Bartington, Okla., to whom I presume you have also written. Also, the name of Peter P. Ratzlaff, an additional farmer at this agency who was formerly located with the Cheyenne and Arapaho Indians, but who is now absent on his vacation. You may address him at this place.

Any further information I can secure for you will be gladly obtained if it is within my power.

Yours respectfully,

FRANK A. THACKERY,
Superintendent and Special Disbursing Agent.

EXHIBIT L.

AFFIDAVIT OF WILLIAM SINCO, A KIOWA INDIAN OF MOUNTAIN VIEW, OKLA., ON THE USE OF PEYOTE OR MESCAL, GIVEN IN HIS OWN WORDS.

When you first eat mescal it sets your body all trembling. In a little while the body is so tired and one has no strength. It blurs the eyes, and one can't see those that are sitting near him in the mescal feast; can't see good at all. In a short time one is nervous, can't sit still, can't rest, sit down, then change on to one knee, then on to the other. Then one becomes dizzy, and everything is whirling around, just like a drunk man. The cause is that the mescal is in the stomach, distends the stomach. Then the body breaks out into a sweat. At this time the mescal in the stomach tastes bitter and sour. If one takes too much he vomits, and some other man hearing him vomit, he vomits too. Not all in the tepee do this but one, two, three, four. Those who vomit have tears in their eyes and on their cheeks. And the natural liquid hangs down out of their nose. They wipe their eyes and clean their nose and look more respectable. Then the man is so weak he does not wish to move or to raise his head or look around, just hangs his head down and is perfectly quiet, some times he is asleep. In the morning, just before sunrise, you feel like one who has passed through some fearful thing. Then there comes a happy feeling to think you are saved from that fearful thing. Mescal makes the heart beat fast like when one is badly scared in the dark, or as when one has done some bad thing. A man with a strong body does not feel like working for a day, and one with a weak body for two or three days. I was well acquainted with three Kiowa men, strong, healthy men who died in the mescal tepee. I was with one of these men in the feast, and he got great trouble in the mescal, and I saw him die the next night. Some times they hiccough and can't stop and die. And some vomit up blood. As soon as the effect of the mescal passes a man has a hunger for some and wishes to go to another feast.

The dinner on the next day is the finest that can be bought, no cheap food. A beef the finest that can be bought. The dinner costs not less than \$50, and from that up according to the attendance. And one man will make four of these dinners in a year.

I know of no kind of sickness that has ever been cured among my people by the use of mescal. They eat and think they are cured, but the sickness comes back and they give up and go to a white doctor.

I am an honest, Christian man, and in the presence of God I am telling you the truth. I was three years in this road and have been many times in the mescal feast, and these things happen that I am telling you. And for 18 years, since the missionaries came, I have seen this bad road among my people. But when I gave my heart and life to Jesus Christ the old life is like a dark, cloudy day. And now I am living in the bright sunshine. I know that all we strong Christian Indians who ever eat mescal with to see this bad road stopped among our people.

Your brother,

WILLIAM SINCO.

Subscribed and sworn to before me this 17th day of February, 1912.

C. V. CLARK, *Notary Public*.

My commission expires August 18, 1915.

STATEMENT OF DR. HARVEY W. WILEY.

Mr. TILLMAN. State for the record your name, occupation, and experience as a physician?

Dr. WILEY. Harvey W. Wiley. For 29 years I was Chief of the Bureau of Chemistry of the Department of Agriculture. I can hardly describe my occupation now. I am an editor, lecturer, and farmer, mostly a farmer.

Mr. TILLMAN. Are you a practicing physician; or have you been?

Dr. WILEY. I am a graduate in medicine, but I was never a practicing physician.

Mr. TILLMAN. You may begin and in your own way tell what you know about this drug peyote—what it is, what use is made of it, and whether you have investigated to find out its constituents; and, if so, tell what they are?

Dr. WILEY. I will detail to the committee my own personal experience and relationship to this drug. It was brought to my attention along about 1893, or near that time, by Mr. James Mooney, of the Bureau of Ethnology, who had spent many years among the Indians of the Southwest, and who was familiar with the use of peyote cactus by the Indians with whom he lived. He brought with him on his return to Washington quite a large number of these ripe and dry buttons of the cactus. He came to see me and asked whether I would undertake a chemical examination to determine, as far as possible, the physiological properties of this product. I undertook the task of determining both of these qualities, the chemical composition and the physiological properties. Having no pharmacological laboratory of my own I asked Dr. D. W. Prentiss, professor of materia medica at the George Washington Medical School, and his assistant, Dr. Francis P. Morgan, who was professor of pharmacology in the same institution, to undertake the experimental work. Dr. Morgan since then has been employed—as least for 10 or 15 years—as a pharmacologist in the Bureau of Chemistry. I went over to the bureau to see if I could get him to come and give personally the results of that work, but he has gone into the Army and is not available. I have an account, however, of his work. I consulted with frequently during the progress of it, so that I can give very well that part of the work which I asked these gentlemen to do.

I asked Mr. Ewell—dead now—who had been for many years one of my very competent assistants, to undertake the chemical work, which he did, with my collaboration and constant supervision and suggestion.

The chemical work is easily described. He found that this bean contained three alkaloid bodies and also a resin. He separated these bodies from combination and determined the chemical character of each. Two of the alkaloids are crystalline and one partially so, but not entirely so. He delivered these alkaloids to Drs. Prentiss and Morgan for their physiological tests, and also samples of the whole button. These alkaloids themselves do not produce the intoxication which is produced by the button. They are, however, very toxic. Administered to guinea pigs and mice all of these alkaloids produce the same effects, practically, as are produced by strychnine—convulsions, opisthotonos; that is, the bending of their heads backward, and the general condition and appearance that result from a similar use of strychnine. The lethal dose was also very small. It required only a very small quantity of these alkaloids to produce death in guinea pigs and in frogs. Death seemed to be produced by the paralysis of the respiratory organs and not of the heart, because the heart would beat sometimes 15 or 20 minutes after the animal was dead. So it did not get to the heart to produce death, but produced paralysis of the nerves and muscles of respiration. In other words, death was produced by asphyxiation, and not by any specific action on the heart.

When these alkaloids were administered to young men by Drs. Prentiss and Morgan they did not produce any of the symptoms of intoxication and visions of a delightful character and the lack of coordination of the mental faculties which are produced by the button alone. Therefore we infer that the toxic principle—that is, in producing intoxication, which supervenes upon the use of these buttons—is due to the resin. In this instance it is like cannabis, which produces a similar kind of intoxication when given to human beings, the only difference being that it is perhaps more active even than the toxic principle of the cannabis.

Now, my own connection with this was in the organization of the investigation and in following it up throughout personally by frequent consultations. After the work was done Mr. Ewell decided that he would like himself to become a subject of experimentation. I rather discouraged him, saying that Drs. Prentiss and Morgan were turning to that part of it. But as he was a man very anxious for complete investigation he wished to try it on himself, and finally I consented. I assigned one of his laboratory mates to be with him in this work. He was to take the beans on Saturday evening, so that the intoxication might come on a day of rest and thus not interfere with his work. So he took the buttons home with him and he chewed them in the manner described by Mr. Mooney as being practiced by the Indians; he chewed them until they would form a bolus, and then swallowing the bolus. Meanwhile, he himself, with paper and notebook, took down all the symptoms which he was able to observe; his laboratory mate was with him all the time and also took notes of his condition. The first symptoms are those which are usually observed in all these cases; that is, a feeling of contentment, of relaxation, and of indisposition to physical exertion, accompanied by the most beautiful visions, beautiful colors, and myriads of colors of very agreeable character.

It was only a short time after Mr. Ewell began to take notes until they became entirely incoherent, meaning nothing at all; and after

his recovery he took his own notes and could make nothing of them after the first few entries. The notes made, however, by the observer were coherent and were easily translatable into results. About 2 o'clock on Sunday morning the condition of Mr. Ewell became so alarming to his roommate that he came with Mr. Ewell to my residence and awakened me, the laboratory mate feeling he could not take the responsibility any longer. From that time on I was personally present with Mr. Ewell until his recovery, so that I had personal observation of his deportment. One of the strong results of the use of this bean is inability to sleep, which is entirely unlike morphine and somewhat resembles cocaine. He had no disposition to sleep at any time. It was 48 hours before he could sleep after he had taken these beans and after the excitement had gradually passed away. He was constantly talking and saying, "Oh, how beautiful; oh, how splendid; how magnificent." I was particularly struck with this expression. I knew something of his views and that he was a great admirer of Robert G. Ingersoll. One of the things he said was, "Oh, I wish I could talk with Ingersoll just for a minute; I could convince him that there is a heaven. I see it. I see the angels in the streets of gold." Of course, the heaven which he saw was the heaven that had been described to him. The Indian probably sees a heaven of a different kind, the chase, or something of the kind. He saw visions that were perfectly entrancing, as translated from his remarks and descriptions of them.

I soon became convinced that there was no danger to his life, as he had not taken any more of these buttons; but I remained with him all the next day and until quite late on Sunday night, when he was beginning to come out of this intoxication. One of the curious things was that after his recovery he could not recall from memory these visions; they seemed to have escaped entirely from his memory and his mental vision. While there was nothing violent or dangerous about him, these wholly incoherent remarks showed an absence of events of a logical character. The centers of the nervous system, which respond to external sensations of pleasure, seemed to have been particularly excited by this drug, in that respect very much like alcohol in its first stages, although not producing, as alcohol does, a state of complete stupor. There is another difference between the action of this drug and the intoxication produced by it from that produced by alcohol, though at first the sensations are somewhat similar. For instance, persons under the influence of alcohol think their minds are stimulated. They think so; but accurate investigation and experiments show that alcohol always diminishes the power of the intellect and the power of the body to do its work. So that the man who thinks he makes a good speech under the influence of alcohol has lost his sense of coordination in what he sees, and when a man speaks without fear he always speaks more fluently and more eloquently than when under the restraint of reason and surroundings. So that this increase of mental activity is only apparent and is not real, as is easily determined by any investigation.

I would like to say a word about the therapeutic properties of this drug. I will not deny that, like other powerful drugs, such as opium, cocaine, and strychnine, it has some therapeutic value. That is shown by the investigations conducted by Drs. Prentiss and Morgan, but

after summing up their experiences in the relief, for instance, of asthma or the pains of rheumatism by this drug, they say it is evident there is no cure in any of these cases, but only a relief from the sense of oppression and of pain. So that while this drug will undoubtedly secure a relief from pain or from the spasm of pain, as in the case of asthma, it has no real therapeutic effect, nothing that would tend to remedy the cause of the disease, and hence its therapeutic effect is purely one of solace and forgetfulness. In the same way they showed that physical power was impaired; that there was a distinct indisposition to move, as was shown when Mr. Ewell made his experiment. The patient under the influence of this drug likes to remain quiet, and often with closed eyes, seeing these beautiful visions, which come to him even more vividly when his eyes are closed than when they are open. But there is a distinct lowering of physical vitality during the period of the intoxication.

Of course, the experiments which were made under my initiation were only of a temporary character. They were not repeated, so that we had no opportunity to determine what the final effect would be by a repetition of this experience upon the mental and physical qualities of the individual. But one who is acquainted with the facts of pharmacology and the effects of drugs can draw this conclusion, as we can from all similar effects: That any undue excitation of the nerves or the muscles must, of logical necessity, be compensated for in some way. We can not excite our minds or our bodies to undue exertion without using up power, energy, and tissue, and that must be compensated for by its restoration. So that the effect of this sleeplessness, for instance, if only for a day or two days, may entail no subsequent injury, yet if it is continued—sleeping being a physiological necessity—it will have a very harmful effect, because any drug which interferes with that necessity must produce a harmful effect. You can be under the influence of alcohol for once and never be able to distinguish any subsequent injury, but it does not follow that you can repeat that day after day, and as a result of this unnatural excitation in the end escape injury. That is contrary to all rules of logic and of sequence. Therefore, I would infer that a drug which had such a powerful exciting effect upon the nerve centers, and especially those of vision and imagination, if continued day after day, must, of necessity, injure the nerve centers which are excited. I think that is a conclusion which no logical man, familiar with the effects of drugs, can escape. That is shown vividly in the use of all of these so-called narcotic drugs; that is, the increasing quantity of them necessary to produce the excitation.

If you have never used alcohol a spoonful of it may give a decided sensation, but the man who constantly uses it requires more and more of it to produce the exciting effect. The alcohol has not changed its qualities at all, but his sense of perception has diminished and his degree of tolerance, as we call it, has increased. That is particularly true of opium and its alkaloids. Persons who are addicted to the use of opium may take doses of morphia apparently with impunity which would kill a person not used to it at once. Therefore, I should say this drug is no exception to this rule. I do not know of any exception, and while I can not testify to its effects when used continuously, as a result of my own observations I think I can draw

the logical conclusion which is of some value in connection with the statement I have made as to other drugs of similar character.

Mr. Ewell made a very extensive chemical examination of this drug, which is contained in the 18th volume of the Journal of the American Chemical Society, giving photographs of the several alkaloids, and a full description of their effect is given. Then I have here the report of Drs. Prentiss and Morgan, which has been reprinted from the Medical Record of August 22, 1896. It also contains a reference to the chemical work performed, gives the same pictures and gives in detail all these experiments on animals and also experiments on young men.

Mr. TILLMAN. I believe you stated that this drug has some therapeutic properties of value?

Dr. WILEY. Yes, sir.

Mr. TILLMAN. Ought they not to be administered under the advice and on the prescription of a physician?

Dr. WILEY. Most decidedly. The more powerful the drug the more important it is that there should be no lay administration of it. This is a drug which should be classed with strychnine, opium, and cocaine.

Mr. TILLMAN. You have qualified as an expert and are an expert in the judgment of the committee. Would you advise the absolute prohibition of this drug, as is provided in this bill?

Dr. WILEY. I surely would.

Mr. TILLMAN. The statement has been made that it has an exciting effect upon the sexual organs?

Dr. WILEY. I do not know anything about that; I have never made any investigation along that line at all.

Mr. SNYDER. You state that while this peyote might allay pain in certain diseases, it would not effect a cure?

Dr. WILEY. Yes, sir.

Mr. SNYDER. Do you know Lone Wolf's wife?

Dr. WILEY. No.

Mr. SNYDER. She appeared before me the other day as a living example of one who had been cured of chronic rheumatism, and she looked as though she was cured.

Dr. WILEY. Well, that is no evidence.

Mr. SNYDER. I do not think it is, but I am simply raising the point; that is all. They claimed she was cured by this drug, and that many other cures had been effected in the same way.

Dr. WILEY. I have noticed a Member of the United States Congress certifying that nuxated iron is the most wonderful healer in the world, but that does not convince me about nuxated iron.

Mr. TILLMAN. You think this is not a cure at all for rheumatism?

Dr. WILEY. Absolutely not; I wish I knew some cure for rheumatism.

Mr. TILLMAN. Is there any?

Dr. WILEY. None.

STATEMENT OF DR. LYMAN F. KEBLER.

Mr. TILLMAN. You may state your name, profession, and business connection.

Dr. KEBLER. My name is Lyman F. Kebler. I am connected with the Department of Agriculture; I am Chief of the Drug Division, Bureau of Chemistry, and have served in that capacity for about 15

years. I am a graduate of the University of Michigan; am also a graduate of the medical school of the George Washington University; and am a licensed practitioner in the District of Columbia. After leaving the University of Michigan I engaged in the manufacture of drugs with a firm in Philadelphia for about 10 years, after which I came to Washington to take up the work with which I am now connected.

In my work it has been my duty, and privilege as well, I may say, to study the effects of drugs upon animals, both as recorded in literature and from personal observations. One of the special lines of investigations and observations that I have conducted during recent years is that dealing with the habit-forming drugs, such as opium, morphine, cocaine, acetanilid, and similar commodities. I have not made any special study of peyote, and what I know about peyote has been gleaned entirely from literature. We have had the question brought up in the Department of Agriculture over and over again during the last 10 years, and have been requested to investigate the subject, so far as literature was concerned, and we had planned to make a study of the drug itself; but up to the present time, on account of the heavy pressure upon us, first, by the food and drugs act and then the war work, we have not been able to go into this as fully as we would like.

From the literature I have gleaned and have come to the conclusion that peyote is a drug that resembles cocaine in many of its phases; that is, so far as I can see, it has a similar effect as cocaine with one exception, and that is in the color visions it produces, which seem to be characteristic of the drug, so far as I have been able to glean from the literature. Whether or not peyote has the same demoralizing effect that cocaine has I do not know. I do know that cocaine does have a decidedly demoralizing effect on the human animal.

I have not only read the general literature of a scientific character but I have prepared a synopsis of it, which I could readily leave with the committee, although I have not fully completed it, because this matter was only called to my attention yesterday, and I have not had an opportunity to get it into shape for use; but if the committee desires, I shall be glad to put it in form so that it can be used and hand it to the committee.

MR. TILLMAN. The committee will be glad if you will do that as soon as you can, Doctor.

DR. KEBLER. Reports have come to us from various parties who have studied the situation from a purely layman point of view. We find reports in various publications, such as the Lake Mohonk Conference publication. In that publication there are two excellent articles which portray the situation very vividly, and as far as I am able to discern they are in accord with the findings of the scientific observers throughout the world. I shall be glad to give references to literature or give a summary of it or in any way the committee desires.

MR. TILLMAN. You may do that, Doctor.

DR. KEBLER. I may also say, in regard to peyote having an effect similar to that of cocaine, that it also resembles morphine in some respects in that it produces, apparently, a dreamy condition. The pupils are dilated in the case of peyote, whereas in the case of opium

life, and therefore they must oppose anything that undermines their work; therefore they oppose peyote.

MR. TILLMAN. Some of these Indians claim that the use of peyote is sacramental, or that it is used as a sort of sacrament. They claim that it is an important element in their worship. I believe in allowing the fullest amount of religious freedom, and I want to ask you whether they believe that in good faith and want to keep it for use in their religious sacraments or ceremonies or as part of their religious observance? Is it used by them in good faith as a part of their religious observance, or is it used by them merely as a drug for the happy effect it may have upon them? Is the claim that they use it in their religious sacraments and ceremonies made in good faith, or is that merely a subterfuge?

MR. ARTHUR. I understand that they claim that they eat it in order that they may see their departed ones and to bring them back. In our present state of enlightenment, it is very strange that the Bible on which Christianity is based says nothing whatever about peyote.

MRS. BONNIN. He says that he wants to be sure that I have described the thing that he was talking about, and I have shown him a sample of peyote, and he says that is it.

MR. TILLMAN. Just one more question from me: You stated that while under the influence of this drug men and women are guilty of sexual excesses, or improper sexual relations, and I want to know whether or not you give that statement of your own personal knowledge or observation, or whether you give it upon some rumor? I want to develop that and to get the facts so that the testimony will be of value to the committee.

MR. ARTHUR. I do not wish to state to you anything that was rumor or hearsay, but only those things that I know. My wife could have given you valuable testimony, but unfortunately she is sick to-day, and could not come. Now, I want to go on and tell you what I know. They had been eating this peyote and a young man came to me and invited me to go to this place with him. He was a man in the church also. He said, "Let us go there and pray for them." We went there and they had a circular place where they were sitting around, men and women together. They were singing songs, and they were passing peyote around. Two young men who were busy had their faces painted blue, and they had a bunch of their hair tied up with a red cloth or flannel. There was one who was the chief of them all sitting there, and he had this peyote.

I do not know how many peyote buttons they had eaten before I came there, but as I came in they were passing it around again. Then as I came in two young men walked out. They disappeared, and they did not reenter the tent. My friend and I tried to pray for them then and there, and we talked about this peyote. Then they began to leave; some of them left before the women did, and some of them carried the women out. The women were under the influence of peyote. One man who became turned against peyote came to listen to what we tried to say, and they confessed it all to me, and told me of their sexual excesses at those times when they took those women out. We have never been able to attend a peyote meeting at that same place any more, because they call their meetings at different places. Some other Indians may tell you good things about this,

but, as for me and my people, we have seen the evils of it; we have seen it make our people act like dogs, and we hate it and we are opposed to it. That is all I have to say.

Mr. TILLMAN. How many members are there of your tribe?

Mr. ARTHUR. There are about 2,000 at Fort Peck Reservation.

Mr. HASTINGS. Where is the tribe located?

Mr. ARTHUR. In the State of Montana; at Poplar Creek, Mont.

We are between two rivers, Poplar Creek and the Missouri River. My people are in an area covering perhaps 12 miles between the two rivers. They get this drug through the mails.

Mr. HASTINGS. Where did you attend school?

Mr. ARTHUR. I attended the Government school at Poplar Creek about three years.

Mr. HASTINGS. How long ago was that?

Mr. ARTHUR. I went to school in 1884.

Mr. HASTINGS. How old are you?

Mr. ARTHUR. About 48.

Mr. HASTINGS. Are you here as a delegate representing your tribe or in some official capacity?

Mr. ARTHUR. I come as a delgate.

Mr. HASTINGS. What is your home address?

Mr. ARTHUR. Poplar Creek, Mont. This word in parting: This evil now is before us like a little spark of fire, and we want it quenched before it spreads into a great flame.

Mr. TILLMAN. Is there anybody else who wants to be heard except the lady who has been interpreting for us? Do any of you Indians want to be heard for or against this bill? If not, we will hear from Mrs. Bonnin.

STATEMENT OF MRS. GERTRUDE BONNIN.

Mr. TILLMAN. State your name, why you appear here, and all about yourself before you begin your statement. Also state the tribe of which you are a member.

Mrs. BONNIN. I am a member of the Sioux Tribe. I am secretary of the Society of Americans Indians. This society is nonpartisan and nonsectarian. I am not in any way connected with the Government work; that is, the Indian service work. The motto of our society is, "For the honor of the race and the good of the country."

I have lived among the Utes of Utah for 14 years and came to this city last spring. I am not receiving pay for this work. In this period of 14 years in one locality I am proud of one thing, and that is that I won the confidence of the Utes, and I am proud to say that in the Uintah Basin my signature to a statement or a check was honored by the banks and by the business men, who have known me for 14 years. That is one thing of which I am proud, because in 14 years people have an opportunity to find you out thoroughly, whether you speak the truth or not.

Yesterday one of the gentlemen, speaking in favor of peyote, referred to an article published by the Sunday Times about peyote, and he referred to that part which said:

In order to secure its uninterrupted use it has been claimed that it is used as a sort of sacrament in the Indian religious ceremonies, but we know that in these fêtes, which last all night, its use leads to the wildest intoxication and all kinds of orgies, in which men, women, and even the children take part, to the degradation of their minds.

That gentleman yesterday contradicted that statement and said he knew it was not true. I happen to be acquainted with the Indian who gave this information to the Times, and, Mr. Chairman, if you will observe the speaker you will see a striking resemblance to that Indian. However, I do feel that the speaker yesterday, in contradicting that statement, had no intention whatever of casting any reflection upon the veracity of the Indian who gave that information, because the speaker of yesterday has never met the Indian who gave that information, and therefore had no ground to stand on in forming that attitude of mind—that the person who gave that information did not know the truth. So I think it was not meant or intended to cast a reflection upon the veracity of the one who gave the information. However, as I listened to his speech I was led to believe that ethnologists who go out to visit these meetings can not stay there day after day, month after month, year after year, and when they make their visits those little meetings are prearranged. I have been a school-teacher too long not to know that when I have a class recite before a visitor that immediately the air is charged with a certain restraint. We know that is human nature, and in these Indian meetings that are visited, when the Indians know that an ethnologist intends to write it down, they naturally can not help feeling a sort of restraint, and I dare say that they do not do the things at those times that they are in the habit of doing.

I went out among the Utes to help the Indians, and while I attended college, and I love what civilization gives to man, the white man and Indian alike, I love my people. I did not expect that they would come to my house and ask me for what I had that I wanted to give them; I knew I must visit them in their tents and take it to them; that I must find them where they are. Therefore, during all of those 14 years I visited the Utes in their homes until I knew them all; I seemed to be related to them and seemed to be one of them.

When peyote was first introduced among them, during the last two years, I saw my friends victimized, and that hurt my heart. I did not know the technical term of peyote; I never say the thing grow, but common horse sense told me that the indiscriminate use of a powerful drug was dead wrong.

In speaking in behalf of the Indian race I must lay aside my own personal sense of modesty in order to tell you the truth. I had hoped I should not be obliged to read a statement here showing the immoral practices carried on there. This is only one statement; there are many of them that can be secured if it is necessary. I have here the thumb-marked statement of Sam Atchee, a Ute Indian, and signed by two witnesses. The statement is as follows:

Mrs. GERTRUDE BONNIN.

Fort Duchesne, Utah

MADAM: Herewith a signed statement by Sam Atchee, as requested, with two witnesses. Sam Atchee repeats the same statement you have written on opposite side and signs below his mark as to the correct correspondence and statement.

Yours, respectfully,

T. M. McKEE.

January 2, 1917. SAM ATCHEE [his thumb mark].

Witnesses:

T. M. McKEE, Dragon, Utah.

THOMAS M. FULLER, Dragon, Utah.

DRAGON, UTAH, *January 2, 1917.*

My friends had come to me and told me about this thing, and it was a very delicate matter with me. I hated to go to Sam Atchee and talk to him about it, being a woman, and yet I knew it must be done. So I wrote to a woman and asked her about it. I said:

MY DEAR MRS. MCKEE: I am writing to ask you to help me secure some data against peyote. I have it from a reliable source that Sam Atchee made a statement to the effect that he was opposed to peyote for its demoralizing effect upon the users.

He told how he tried it at the first introduction of it to the Utes, and how during a peyote meeting after the drug was taking effect he stepped out of doors for a few minutes and upon return came upon a scene of immoral practice.

Cactus Pete had taken one of the Ute women outside. Sam Atchee caught them in the act.

Sam evidently did not eat as much as the others, or it might be said he was under the influence of peyote and not responsible enough to give evidence. This is an undesirable subject, and yet it will be one of the strongest points against peyote if such a statement is signed by Atchee before two witnesses.

How can this be accomplished? Your husband will help you.

That was the appeal I made to that woman.

It will help secure legal protection for the Indian if Atchee will not be afraid to make this statement.

Please use your own judgment in the write-up. I know you will do what you can.

Very sincerely,

GERTRUDE BONNIN, *Secretary*.

Those people took my letter and explained it to that Indian, and here is his thumb-marked statement before two witnesses, saying that that was true and that he was an eye witness to that.

There are at least 30 deaths that can be attributed to the use of peyote among the Utes. Of these Weecheget's death in the spring of 1916 is most horrible. He had taken an overdose. He became wild; tearing his clothing off he jumped into a deep mud hole. There before a crowd of onlookers of whites and Indians he dove into the soft mud; then he jumped up to his feet and wildly grabbed hands-full of the mud and smote himself with it. Before anyone could help him he died in a few minutes, before this crowd of eye witnesses. This happened in Dragon, Utah, in the spring of 1916.

Peyote does excite the baser passions as Sam Atchee's statement shows, and many other Indians have given this kind of information before and since this statement by Sam Atchee.

Money is gotten under false pretenses. In the year 1916 Peter Phelps, the peyote agent, whom the Utes have named Cactus Pete, took up \$500 from the peyote users, telling them that he would send them a license to sell peyote. In 1917, a year afterwards, the license was not forthcoming. Weechits, a Ute, who was one from whom \$30 had been extracted by a promise to furnish a license, wrote to a so-called peyote chief, Tom Morgan, Chadron, Nebr., demanding the return of his money. The money was not returned for months, while I was still in Utah, and although I have not made recent inquiry I am of the opinion it is still unreturned.

Now, as to graft upon the superstition of the Utes. Twenty small crosses of very inferior material, with glass sets, were sold by Peter Phelps, peyote agent, to these Utes at a dollar each. The victims were told to put the magic crosses away and not to wear them. Once in a while they were instructed to look at them. If the cross was

along the north Mexican border and farther south. It is a very fiery liquid, very intoxicating. I have tried it once or twice, just as a matter of experiment, and I do not know any more than that of the effect personally; but it is a very dangerous thing—I think there is no question of that—and very demoralizing. Peyote, however, is a small cactus, not more than 5 or 6 inches in length, of about the size and shape of an ordinary radish, growing with only the top above ground, and this top is what our Indians use, after slicing it off and drying it. This is it [showing a specimen]. This is a part of what I brought back for scientific investigation in 1891. It has probably lost all of its active properties now. This is the dried top, and the root of it tapers down into the ground to about the depth of an ordinary radish—no more than that. The maguey from which mescal liquor is distilled grows as high as this room and higher—very much higher sometimes. They are two entirely different plants. First get that in your minds, those who do not know it, that mescal is a distilled brandy, the product of the root of a certain plant which grows in the extreme southwest of the United States and on the adjacent border of Mexico. Peyote is something very different, except that they are both of the cactus family. It grows not much more than an inch above the ground and is not distilled at all. The Indians—our Indians—use it just in that crude, raw state, after they have dried and cured it. When I asked Dr. Prentiss once about the chance of an overdose, he said he thought that would be impossible as used by the Indians in this crude form. That is the statement of Dr. D. W. Prentiss, that as used by the Indians in the ceremonial way, simply the natural dried top, he thought it practically impossible to take an overdose.

In Mexico, or at least in northern Mexico, where the tribes use it, they slice up the whole plant. I have not any of that here now, but you can find it on sale in the market places down there. In Mexico and in that part of the United States where it grows the Mexicans use it as a medicine. They slice up the whole plant and make a concoction of it and drink it in that way. They take two or three and put them into a cup of water, either warm or cold, let it soak a while, and drink the juice for medical purposes, as Mrs. Lone-Wolf told us the other day. There is no habit in connection with it, properly speaking. Men who drink liquor drink it generally whenever they can get it, and as much as they can get at a time. The Indians use this in connection with their religious ceremony, at certain intervals, in certain definite quantities for each man. Outside of that they do not use it except for distinct medical purposes, in what they consider a medical fashion.

Well, I brought up 50 pounds of peyote, and we had it analyzed, Dr. Wiley putting the analysis in charge of Mr. Ewell. Mr. Ewell was then a young man—I should judge about 25, perhaps—with a reputation to make, and he was very enthusiastic over this work. He was also an extremely nervous man in temperament. He has been dead a number of years now—possibly 15 years—so I think he was not quite 40 when he died. He separated a number of constituents, five in all, but did not complete the analysis. I do not know what has been done by the Department of Agriculture in recent years—I know they have done something at the instance of the Indian Office—

but this analysis undertaken at the instance of the Bureau of Ethnology, was never completed. After it had progressed to the separation of these five elements Dr. Wiley sent us a brief note stating that, in view of the pressure of other matters, he would be forced to discontinue the analysis. That put a check upon the medical investigation, because Dr. Prentiss and the other medical men were waiting for these results and using one after another, as they arrived, in the experimentation.

Mr. Ewell on one occasion, without consulting others and without knowing anything of the Indian method of using the plant, tried it upon himself, the crude drug, I think. He told me about it when I saw him, I think, the next afternoon. He was then lying upon a lounge in his office, and when I came in he said to me, "I have been in heaven and I do not care whether I recover or not." Then he told me of his experiences. He lived on the upper portion of Fourteenth Street. It was November and cold weather for that season. He told me that without saying anything to outsiders—he may have told one or two, but in a general way it was not known that he was going to try it—he ate two that night. The Kiowa Indians who are accustomed to these things say you feel no effect until you have taken 10, but, of course, that depends somewhat upon the individual. I have frequently taken seven or eight, and that is about my limit, because then there comes a feeling of nausea. He took two. He may have taken a small fraction of another, but I think not, and instead of having his mind at ease and his body at ease also, as most people do when they take medicines, he lay down in bed for a little while; then he got up again about midnight and wrote out his will and then dressed himself, either before or after, I do not remember which, and went out upon the street to find a drug store and stay there, so that he might be safe in case anything happened. I forget who found him, but I think he met a policeman, who learned from him where his office was and brought him over there, as he did not wish to go to his home. Anyhow, instead of going to bed quietly or even staying quietly in his room and trying to keep his mind at ease, he got all ready to die, if things happened that way, wrote out his will before going out upon the street in a cold November night, and was found there walking about by somebody else. It took a day or so for him to get over it at the Department of Agriculture. I saw and talked with him the same afternoon, within 24 hours of his taking it, and although he was rather excited, he knew what he was doing and could talk in a very interesting fashion of what had happened to him.

I have here the notes of Dr. Prentiss and the published results of some of his experimentations and shall read a few of the letters.

In regard to the things that have been alleged as to the Indians' use of it, in the first place, as I have said, it is not a habit as the white man makes a habit of drinking ordinary liquors. It is something used in connection with a certain Indian religion which dates back as far as our knowledge of the Indians in the Spanish territories goes, and includes all, or most, of the tribes of the central plateau and the plains region, from about the City of Mexico north to the Arkansas, and more recently it has come up north as far as Dakota, and I think into Wisconsin. The tribes west of the Great Divide, in New Mexico and that section, know nothing about it, except, perhaps,

from hearsay, unless very recently. The mescal brandy that is used there, and which I believe is a bad thing, as most other people do, is something different entirely in nature and in the way in which it is taken and has no religious connection whatever. Those Indians that use mescal know nothing whatever about the peyote religion. It is not used among the eastern tribes, unless it may have come to them very recently. I first knew it in 1891 with the Kiowa, Comanche, and Kiowa-Apache. In the Arapaho and Cheyenne Tribes there was then only one man who knew anything about it, and he was pointed out to me as a man of superior knowledge, but since then, within the period of about 25 years, it has come into these and other tribes.

One great reason for the spread of the religion is this: The Indians now are largely civilized; they are becoming citizens; they are educated, and they travel about and take an interest in each other. A great many of the young men who have been sent to eastern schools, in a climate damper than the one to which they have been accustomed, come back with weakened lungs, coughs, and hemorrhages, and they are told by their Indian friends at home that if they use the peyote it will relieve the coughs and check the hemorrhages, and they have found that to be true. That is the universal testimony of the Indians, and it is corroborated by Dr. Prentiss' experiments. The result is that the young men, not the older uncivilized ones, but the younger, middle-aged and educated men, have taken up the peyote cult and organized it as a regular religion, beyond what they knew before among the various tribes. In some tribes they have their own church houses, built at their own expense.

The Indians claim that a certain quantity of peyote produces beautiful color effects, and this is corroborated by medical testing. I have never experienced this effect up to 7 or 8 buttons—my limit—but do not doubt the statement. The effect would probably be more vivid to a white man or one unaccustomed to it. The Kiowa consider 10 the minimum.

Now, I should like to read one or two of the things that have been said about it, and comment upon them. Here is an article written upon this subject, which appeared in the Washington Times last Sunday, February 17, 1918, in connection with this matter. The article is accompanied by a picture of the author, who claims to be a Sioux woman, in Indian costume. The dress is a woman's dress from some southern tribe, as shown by the long fringes; the belt is a Navajo man's belt; the fan is a peyote man's fan, carried only by men, usually in the peyote ceremony. It says:

In order to secure its uninterrupted use, it has been claimed that its use is a sort of sacrament in the Indian religious ceremonies, but we know that in these feasts which last all night its use leads to the wildest intoxication and all kinds of orgies in which men, women, and even children take part, to the degradation of their minds.

INDIAN WOMAN IN CAPITAL TO FIGHT GROWING USE OF PEYOTE DRUG BY INDIANS—MRS. GERTRUDE BONNIN, CARLISLE GRADUATE, RELATIVE OF SITTING BULL, DESCRIBES EFFECTS OF MIND POISON.

Mrs. Gertrude Bonnin, relative of the great Sitting Bull, is in Washington to secure legislation forbidding the use of the peyote amongst the Indians.

White bullet and bomb are destroying the white men on the battlefields of the world, the American Indian is called upon to fight an enemy which is rapidly

undermining his race and, strange to say, it is a tiny, mystic plant commonly known in the West as "peyote."

This is a species of cactus, often called mescal, and those who use it are afflicted with the wildest hallucinations, dreams, whose golden visions rival the delirious trances of opium. Yet it always results in mental and physical degeneracy.

GROWS IN SOUTHWEST.

This peyote, or mescal button, is a plant growing in southern Arizona and Mexico. It is botanically classified as *Anhalonium Lewinii*, but the Spanish friars called it "devil's root." So rapidly is the habit of using peyote growing among the Indians that the matter has been taken up before Congress and an active fight is being made by both sides.

Foremost in the work for legislation to prevent its use is Mrs. Bonnin, a highly educated Sioux, who is to testify before the Senate Committee on Indian Affairs. Mrs. Bonnin graduated from Carlisle, and spent most of her life in social work among her race.

Seated in her cozy flat at 707 Twentieth street northwest, Mrs. Bonnin talked earnestly of the need the Indians had for protection. About her on the walls hung gayly-beaded moccasins and other souvenirs of the reservation. A fine photo of her husband, who is an officer in the Army, decorated the piano. Highly educated, speaking English fluently, she combined the simplicity and directness of her race with the polish of the college graduate.

TELLS HER STORY.

"I have come to Washington," she said, "as secretary of the Society of American Indians. I am now engaged in testifying before the Senate Committee on Indian Affairs in regard to the baneful effects of the use of peyote among the tribes. A hundred and fifty thousand dollars are to be appropriated to prevent the use of alcohol among the tribes, and it is our wish that the peyote be included in the legislation.

A few years ago it was comparatively little known, but of late its use has grown alarmingly till we find it far up in Wisconsin and the Dakotas. Its effects are most deadly on body and mind. Numberless physicians will testify to this. Yet many who are addicted to the habit are fighting to retain it as an article of commerce. Under its influence both men and women become lazy, their body and mind deteriorate, its intoxicating effects degenerate all users so that many deaths have resulted. The effect seems to be like an opiate, for under its sway all moral restraint is forgotten.

SIoux FALL VICTIMS.

The Sioux are becoming addicts in large numbers. Its use is growing rapidly among the Cheyennes, the Osages, the Arapahoes, the Kiowas, the Comanches, the Omahas, the Kickapoos, Winnebagoes, and other tribes. The Indians cling to it in many cases as a gift of the deity—some thinking it will give them a sight of the deity himself—and all regard it as a great medicine and intoxicating stimulant. In order to secure its uninterrupted use, it has been claimed that it is used as a sort of sacrament in the Indian religious ceremonies, but we know that in these feasts, which last all night, its use leads to the wildest intoxication and all kinds of orgies in which men, women, and even the children take part to the degradation of their minds.

Experiments on animals have proved it to be a powerful narcotic poison. The famous Dr. Weir Mitchell, who experimented with the drug, says: "I predict a perilous reign of the habit when the agent becomes obtainable. The temptation to call again the enchanting magic will be too much for some men to resist after they have set foot in this land of fairy colors."

AGENTS SELL DRUG.

Conscienceless agents, who ship in the peyote from Mexico, are now going among the well-to-do Indians of the Utes and peddling the stuff, disguising their work under the cloak of promoting a religious organization. Feasts are gotten up and the peyote used to intoxicate all who attend. Many Indians believe that the peyote is a direct message from God—that it will give one the power to read secret thoughts and acquire without study superhuman knowledge. To

them it is a cure-all for every ailment, and in attending weekly meetings in which its use is indulged in by the devotees, they neglect their homes and farms and rapidly degenerate. It has also been claimed that troops on the border are liable to run into those who will teach the use of peyote.

Peyote is the Spanish way of expressing the ancient Aztec word "Peyotl," meaning a caterpillar. This refers to the yellowish-white down which appears after the blossoms on the plant. The plant itself grows with a root in the ground and is used when dried either by chewing or making a solution. While common to Mexico, it is now shipped in bags to all the tribes in the West. The early Spanish missionaries spoke of the ceremonies which attended its use in Mexico centuries ago. Laws against its use were made in the time of Montezuma. The chief feast of the peyote among the Indians of northern Mexico was the Hikuli, which took place every October. This was a very elaborate ceremony, Indians all night dancing and drinking or eating the peyote. Remnants of this ancient ceremony are to-day preserved in the cult feasts which many of the Indians weekly attend, feasts which unfit them for their daily life.

DESCRIPTION OF THE FEAST.

In an account by Mrs. Brabant in 1909, we have a description of a feast of this kind at White Eagle, Okla. She said that the Indians had the peyote bean or button lying on a crescent-shaped altar, and that the worshippers present sang, beat tom-toms, and intoxicated themselves till they imagined that they saw visions of the Saviour. An Arapahoe Indian claimed that he sat gazing at the bean till he saw emerge from it a snake with beads, then a centipede, and that the snake came to him, making his own body feel as if covered with the skin of a snake.

Dr. Havelock Ellis has described his feelings after having eaten three of the peyote beans or "buttons" by way of an experiment. He says his first symptom was that of immense strength and wonderful intellectual power, but that later he felt faint with a very low pulse. A pale shadow seemed to hover over the book he read. Visions came, slowly, then rapidly. First, a vast field of golden jewels studded with red, crimson, and green stones—a wonderful perfume—a dull, rich glow and brilliant points—rare flowers—and iridescent fibrous wings, as of butterflies—then a hollow revolving cylinder lined with marvelous mother-of-pearl—profuse and various images—living arabesques. Then he saw waves of light, shadows flushed with violet. Once he visioned "floating white drapery" and "feathery forms."

"Thus it is easily to be seen that the use of the peyote induces the same mental and physical stimulation that habit-forming drugs generate, and it follows that the same mental and physical evils will result," said Mrs. Bonnin. "My work now is to prevent the destruction of my race by securing legislation forbidding the use of this injurious plant in the same way that alcohol is prohibited. Some have said that as the Indians claim the peyote is used as a sacrament it will prevent any legislation on the ground that such would be interference with religion. But the fact that it is used in a way which outrages decency and induces intoxication and degeneracy precludes any such plea. There is no true friend of the Indian that does not desire this curse to be wiped away. Yet those who profit by this vice, those who are addicted to it, will, of course, plead for its retention."

Mrs. Bonnin is an earnest worker for her people. She is of the opinion that much of the meat supply of the country could be benefited by teaching the Indians to raise cattle on their immense reservations so admirably adapted to grazing.

"White men come in, lease the lands, get money from hanks with which they buy cattle," she said, "why can not the Indians, who really own and live on the land, be shown how to do this? Instead, he is made to lease and let the white man run the business and make the money. If the tribes now holding vast reservations could be set to raising cattle, the meat problem would be easily solved.

POLITICS BLAMED.

"The trouble is that the agents are so often political appointees, not selected for good character, but as a reward for party work—and the Indian is the helpless victim of the white man's cupidity. I am desirous of having women

sent in the capacity of agents to the Indians, for I feel that in that case they would give the red men fairer treatment."

Mrs. Bonnin expects to remain in Washington for some time and devote her time to fighting peyote.

If that were true, of course, it would be a good thing to stamp out, but it is not true. I shall describe the ceremony briefly as conducted among the Kiowas and Comanche, whom I know best. The Indians of the same neighborhood assemble at the home of one of their number—whole families together—late Saturday afternoon. They come in wagons, or now even in automobiles. They have their supper together in picnic fashion, the women doing the cooking while the men prepare the peyote tipi and the children play about. Only the men take part in the ceremony, excepting when a sick woman or child is brought in to be prayed for. The men go into the church or tipi, set up for this purpose, about 9 o'clock at night. The meeting is opened with prayer, after which four peyotes are handed around to each participant and eaten. After that they take a small drum and a rattle, the usual Indian accompaniment to singing, and sing hymns, and at intervals say prayers in which they mention quite frequently the name of Jesus and their Indian name for God, both which names they now know well. They keep that up through the greater part of the night. At intervals there is a break in the ceremony, especially at midnight, when they have a sort of baptismal performance. Then they go on with other prayers and other singing until about daylight when they have a ceremonial refreshment of dried meat and fruit, after which they come out; and the women, who have been asleep with their children in the other house, prepare dinner. They all eat dinner together—their Sunday dinner—and have a sociable time through the afternoon, and when it is time in the evening they get the wagons ready and go back to their homes. A camp or settlement will have such a meeting usually about every two weeks or so. I know they have brought about modifications in some respects since, but I am speaking now of the ceremony as I knew it for a number of years. After having spent the afternoon thus with their friends, they go back to their homes and their farms, talking about the news and discussing religious questions. I have seen it many times in a number of tribes and there is nothing that can be called an orgy, there is nothing that can be called immoral, and in the tribes that I know, women and children were never present except when they were brought in to be prayed over as sick persons. I have seen occasions where a sick woman was brought in and sat beside her husband while prayers were said for her recovery. That was the only part she took in it except that she ate one peyote after it had been prepared for her by her husband. I have seen a sick child brought in by its father to be prayed for in the same way, but without eating the peyote, after which it was laid away to sleep in a blanket. In thus praying over the sick the Indian worships only literally the Bible injunction: "Is any man sick among you, let him bring in the priests of the church and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick man and the Lord shall raise him up." I understand that in the tribes which have adopted it more recently women take part with the men, the result probably of the spread of education.

I have been present at this ceremony among the Comanche, at the house of Quana Parker, their noted head chief. Some of us here knew Quana. For those who did not know him I will say that he was the son of a captive white man and was the head chief of the Comanche, and altogether the ablest man in the history of the western tribes of Oklahoma. He led the outbreak of the five confederated tribes against the Government in 1874, and kept his men out a year or two after everybody else had surrendered. He had that kind of persistence. After the surrender he adopted what was best in civilization, but held on to what he believed to be the best in Indian life. He spoke Comanche, English, and Spanish, had traveled extensively, was familiar with Washington, and lived in a fine house with a white man for secretary and a white woman for housekeeper. He told me he was very much interested in this investigation and that he himself, several years before I came down there, had sent some of this peyote to the Indian Office and asked them to make an analysis of it, but that he had never heard anything from it. While I was stopping at his house he arranged a peyote ceremony among the Comanche, and he told me: "In order to convince you that it does not kill us prematurely or break down our health, as has been alleged, I have invited to lead the ceremony to-night the old man who first brought it to us about 50 years ago." I did not know that until he told me, after they were all gathered together. He introduced me to the old man, who, I should judge, must have been far past 70 years. His voice was weak at first, but when his turn came he said the prayer and sang the songs.

He was up with us all night and in the morning I had a long interview with him, through an interpreter, and afterwards made his picture. This old man, who had been eating it for at least 50 years or longer, he sat up all night and took his full part in the ceremony, submitted to an interview, then submitted again to a photographic operation before he had any rest, and he was apparently none the worse for it.

About daylight, while we were still inside the tepee, a messenger arrived and told Quana that there were some cattlemen waiting for him, who wanted to take him down to Texas, to Henrietta or Vernon, I believe, to negotiate some grazing leases for them. He sent them in to breakfast, and as soon as he could leave he went with them down into Texas to transact the business. Anybody who knew Quana knows that he would not have undertaken to do business unless he felt that he was perfectly fit for it. On this occasion he sang a song of his own composition and made the midnight prayer in his own language, and then, for my benefit, in English. It was a prayer for long life and health for himself and his family and prosperity and good crops for his people. I still have the ceremonial wand which he carried on that occasion and which he gave me before parting, because, he said, "You are the only white man who knows our religion."

On another occasion I have seen a boy about 12 years old, of the Kiowa family with which I lived for some years, initiated into the religion by his father, who was one of the leaders on this occasion. The boy took his peyote, sat up with us all night, and then went to bed and slept all the afternoon, and that was the end of it. That was 25 years ago, and he wrote to me last year that he was doing well and had just built a large new house.

Now, the Indians who take this religiously in this way number approximately from 12,000 to 15,000. There are several of them in the city now, or have been very recently. Two of them were here yesterday and others from my own tribe within this week, willing and anxious to talk. Some of us here now saw them, and nobody seeing those Indians could be convinced that these men are addicted to any debilitating or demoralizing habit that makes them imbecile or kills them prematurely.

Three years ago, in February, 1915, the Board of Indian Commissioners had a session in this city, and several of us in the bureau were requested to be present. When we were asked to come we did not know what was wanted, but we found it was to be a talk in reference to peyote. It happened that there were a number of Indian delegates here from the tribes which have this religion, so by permission we invited them to be present, and they did most of the talking. I did some, but it was chiefly an Indian talk, and at the end of the hearing the chairman of the meeting expressed regret that these persons who were in the city and had promised to attend in opposition had not shown up, and expressed his surprise that practically everything that had been said there by the Indians—who, as he said, were fine physical and mental specimens, to all appearances—everything that had been said had been in favor of this religion and in favor of the plant itself, as the Indians use it. (See documents, Board of Indian Commissioners, Peyote hearing, Feb. 4, 1915, appended herewith.)

DEPARTMENT OF THE INTERIOR,
BOARD OF INDIAN COMMISSIONERS,
Washington, February 20, 1918.

HON. CHARLES D. CARTER,

Chairman Committee on Indian Affairs,

House of Representatives, Washington D. C.

DEAR MR. CARTER: In accordance with the telephone request from your office, there are being sent herewith some statements upon the use of peyote among the Indians made before the annual meeting of the Board of Indian Commissioners February 4, 1915.

These documents are as follows:

1. Statement of Mr. Mooney, Bureau of American Ethnology, pages 1 to 14.
2. Statement of Dr. Truman Nicholson, Bureau of American Ethnology, pages 15 to 24.
3. Statement of Mr. Otto Wells, Comanche Indian, page 25.
4. Statement of Mr. Arthur Bonnicastle, Osage Indian, pages 26 to 28.
5. Statement of Mr. Francis La Flesche, Bureau of Ethnology, pages 29 to 32.
6. Statement of Mr. Thomas L. Sloan, attorney at law, pages 33 to 36.
7. Accompanying documents submitted by Mr. James Mooney, Bureau of American Ethnology, pages 37 to 44.

Several other documents relating to this subject are also being inclosed.

Faithfully, yours,

MALCOLM McDOWELL, *Secretary.*

P. S.—The Board of Indian Commissioners is by formal vote opposed to the use of peyote in any of its forms and in favor of legislation which will prevent Indians from obtaining it.

MALCOLM McDOWELL, *Secretary.*

THE CHAIRMAN. I understand that the matter we are going to discuss, in the first instance is peyote. Mr. Abbott, you are familiar with the program. Whom shall we call on first?

MR. ABBOTT. Mr. Chairman, I think everybody here is interested in the subject, and many of those present would have something to say regarding it, but as the time is short I presume it would be best first

to hear a statement based on personal observation and scientific research, such as Mr. Mooney, of the Bureau of American Ethnology, is prepared to make.

The CHAIRMAN. Mr. Mooney, for the benefit of the unsophisticated, will you please state just what is the position in the Bureau of Ethnology which you hold?

(Mr. James Mooney stated that he held the position of ethnologist in the bureau and had occupied that position 30 years.)

Mr. MOONEY. To give a fair understanding of this topic would require, I think, more time than it is possible to spend this afternoon on the subject. If you choose; I can give you a brief statement. As a number of our Indian friends have only to-day to remain in the city, you may like to hear their views first. I can wait. [Pause.] Or I can give you a scientific statement based on the professional investigations which I have conducted for 25 years, and then they can give you the Indian standpoint from their own experiences.

The CHAIRMAN. We should like to hear a brief, scientific statement. Then, we shall have that as a background for the experiences that the Indians may give us.

Mr. MOONEY. I am one of the ethnologists of the Bureau of American Ethnology. In April I shall have filled 30 years' service in the bureau. A large part of my time has been spent with the tribes of the southern plains, who are particularly devoted to the use of peyote and to the religious rite connected with it. For the most part of the first six years I lived as a member of a family among the Kiowa. In connection with a general study of Indian things among the Kiowa, Commanche, Apache, and associated tribes, and the Cheyenne and Arapaho of Oklahoma, and several other tribes in the other parts of the country, I have made peyote a subject of investigation. It is so closely connected with Indian life in southwestern Oklahoma that any ethnologist going there to make investigations soon has it brought to his attention, and I became interested in it.

I have gotten from the Indians their own story of the origin of the religious rite. You must understand that the use of this plant is not an ordinary habit, but that it is confined almost entirely and strictly to the religious ceremony, excepting that it is frequently employed also for medicinal purposes. It is not an ordinary habit in the way that a man takes to drinking whisky. There are certain times, seasons, and reasons for the use of it. I studied the ceremony first as a scientific observer with the Kiowa, and later in pursuance of a special investigation of the subject, I visited a number of other tribes, among them the Mexican tribes of the Sierra Madre, and as far south as the City of Mexico. Besides what I know of the use of peyote among the tribes in western Oklahoma, I know in a less degree of its use among the tribes in Mexico, from whom those to the north have obtained their knowledge of it.

Peyote grows in the arid regions. It is a small cactus, with a root very much the size and shape of an ordinary long radish, and the part used by the Indians is the sliced-off top, dried to about the size of an ordinary silver quarter or half dollar. Here it is [showing a small boxful of samples of peyote]. It has different Indian names in the various tribes. It is sometimes incorrectly called mescal by the whites, but its proper name is peyote, the Spanish derivative

from the old Aztec name. This is the dried top, the blossoming top of a small cactus which grows close to the ground. It grows abundantly about Laredo, Tex., where it is gathered and dried by Mexicans and shipped to the dealers in Oklahoma, who supply the Indian trade. Our tribes, in the ceremonial, eat it dry, using only the top, because, on account of the white blossom center surrounded by circles of white points, they regard it as the vegetable representative of the sun. In Mexico, not only do the Indian tribes use it in the ceremonial way, but the common people of Mexico use it also in a medicinal way. Both Indians and Mexicans slice up the whole plant and make a decoction of it in warm or cold water. What I have here I got myself from a trader, who handled it in western Oklahoma, but I have also dug up the growing plant about Laredo.

The CHAIRMAN. Does it grow in Oklahoma?

Mr. MOONEY. I do not think it grows in any part of Oklahoma. I know it grows in Texas, about Laredo, and most of the supply comes from there. It may grow also about the lower Pecos. The Mexican Indians find it on the arid plains eastward from the Sierra Madre. We know it was long used, as far back as we have any connected historical record of the Indian tribes of Texas. Some old Spanish mission books refer to it.

The Kiowa story of its origin is that some young men went on the warpath to the south and were gone for so long a time that their friends at home became afraid they would never return. There was a young woman, a sister of one of the war party, who went out to a hill beyond the camp every evening to watch for her brother, in accordance with the Indian custom, and pray for his return. Finally one evening she fell asleep, and a spirit came to her in a dream, telling her that there was something growing out of the ground under her head which would bring her to her brother if used according to the instructions which the spirit then gave her. When she awoke she looked and found a number of peyotes growing. These she gathered and took back to camp, and then, calling the old men together, told them how to prepare everything for the ceremony as the spirit had directed. They set up the tepee and performed the rite, and in the peyote vision they saw where the young man was lying alone, wounded and starving, and they sent out a party and brought him home to his sister. There is always a religious myth in connection with the peyote rite. That is the story the Kiowa tell of how the rite came to them. Each tribe has its own story. The Kiowa say the Comanche knew of it before they did. Both tribes say they got it from the Mescalero and Tonkawa, and probably these got it originally from the tribes near the Mexican border, who in turn had it from the tribes in old Mexico. It has come to the more northern tribes only recently.

You have seen the plant as used. As to their method of using it ceremonially, they have a regular time—Saturday night running into Sunday morning. They set up a special tepee and go into it, after preliminary preparation, about 9 o'clock in the evening. I have seen as many as 30 or more sitting in a circle inside the tepee. They have a drum and rattle. After an opening prayer the leader hands out four peyotes to each man. Each man chews up one peyote after another, making a pellet of each, which he swallows. Then the singing begins. There is one regular song at the beginning, one song

at midnight, one song at daylight, and one song at the close, with other songs all through the night as each man chooses, two men singing at a time, one accompanying with the drum and the other with the rattle. The singing goes on through the night, the drum and rattle passing around the circle repeatedly. There is a fire in the center of the tepee and a large sacred peyote on a little crescent-shaped mound behind it. While two men keep up the songs the others are praying or remain in a state of contemplation, looking toward the fire and the sacred peyote. The ceremony goes on in this way through the night. At intervals the worshipers eat more peyotes. At midnight there is a sort of baptismal ceremony, when one man brings in a bucket of spring water, over which the leader recites a prayer, after which they sprinkle themselves with it. The leader stands up while making the prayer. They pray for all their friends and for themselves, as we pray. If there are any sick in camp, they may be brought in to be prayed for. If a woman is sick, her husband brings her in, and they pray for her and give her some of the peyote to eat. She does not prepare it herself, but it is prepared for her. With the peyote-using tribes that I know best, the Kiowa and Comanche, the only occasion on which a woman is present is when she is there to be prayed for as a member of the family of the man who accompanies her.

Of the tribes now in Oklahoma, the confederated Kiowa, Comanche, and Kiowa-Apache, together with the Tonkawa, had the ceremony first, and from a very early period. In 1890 the Caddo and Wichita were little acquainted with peyote, and only one man in the Arapaho Tribe knew anything about it. The same is true of the Cheyenne. Since that time it has spread to other tribes north and east, and I think the farther it gets away from the old center the more it deviates from the original rite, but I can not speak positively.

I have frequently seen men in this ceremony eat as many as 30 peyotes at a time. I have heard of 90 being eaten at one sitting by a man among the Kiowa, but can not vouch for it; but I know that from 20 to 30 or from 35 to 40 is a common thing with those accustomed to the plant. I have seen old men, one at least 70 years old, sit up all night in this ceremony without apparent fatigue, and a 12-year-old boy of one Kiowa family went through it for the first time, eating 10 in the course of the night without showing signs of abnormal fatigue, although he went into a heavy sleep at the end of the ceremony and was allowed to sleep the rest of the day until he awoke of his own accord.

Some of you may have known Quana Parker, the late head chief of the Comanche, speaking good English, living in a fine house with white servants and as shrewd and able as any white man. He was the leader of the ceremony among the Comanche. Upon one occasion during my investigation I stopped at his house. He told me, "I have tried to get Washington to investigate this matter. Years ago I brought a quantity of the peyote to the Indian Office and asked them to investigate it, but I have heard nothing from it since. I am glad you are here. I want you to see how the Comanche use it, and in order to convince you that it does not age men prematurely or make them weak minded or crazy I have sent for the old man who brought the peyote to the Comanche 50 years ago to

lead the ceremony to-night." The old man was blind and very feeble, so that some of the young men had to prepare him for the ceremony, painting his face and arranging his hair, before leading him into the tepee, but when his turn came to sing the midnight song he took the rattle and sang as vigorously as any of the others. They spent the night from 9 o'clock in the evening until 7 or 8 o'clock the following morning in the tepee, sitting in a circle with the fire in the center, the songs going on as usual, with only the regular intervals of prayer, each man eating in his own way up to 30 disks of peyote in the course of the night. The old man sang the daylight song with the others. After the ceremony he posed for his picture and gave me a long interview through an interpreter without showing any unusual signs of fatigue. Shortly before the close Quana was called out by some cattlemen to go with them down into Texas to negotiate an important pasture lease. He finished the ceremony, took a hasty breakfast, and started off with them, perfectly confident in his fitness to transact the business. He had made the midnight prayer, following it with a translation into English for my special benefit. It was a prayer for health, for himself and his family, for the welfare of his people, and for a good corn crop. The Indians on this occasion ate about 30 peyotes each, as Quana had provided a good quantity, sitting quietly most of the time in a contemplative condition until it came the turn of each man to take the drum or rattle and sing his song, when he appeared to be all awake at once.

In the morning the daylight song is the signal for the woman to prepare the food. Later on there is the closing song, and with that the ceremony ends. Special food has been prepared for the worshippers and is eaten before they leave the tepee. Then they go out and sit about chatting with their friends until dinner. Dinner is a family affair. The Indian families come in wagons for miles around as to a church gathering, just as in some parts of the country white families come in wagons to a country church, where they attend a service and afterwards have dinner in the open and sit around until the evening, when they go home. There is nothing at all bad about it, nothing whatever in the nature of an orgy. I can say from experience that there is nothing that the most rigid white man could consider immorality. There is no physical or mental prostration. There is no collapse after it is over. There is only the natural effect of having been up all night with some stimulant that would prevent their feeling fatigue. As a matter of scientific investigation, I have attended the peyote ceremony many times. I first described it before the Anthropological Society of Washington in 1891, and in 1894 brought back a considerable quantity of the dried plant, which, under authority of the Bureau of American Ethnology, I turned over to the chemical division of the Department of Agriculture for analysis, with the view to subsequent medical experimentation. The division was then under the direction of Dr. H. W. Wiley, who assigned the work of analysis to Mr. E. E. Ewell. Mr. Ewell had separated several of the chemical constituents when he was called off by Dr. Wiley, and the analysis was not completed.

As a continuation of the investigation by the Bureau of Ethnology, we turned over the constituents that had been separated, together

with a quantity of the dried plant, to the late Dr. D. W. Prentiss, at that time one of Washington's leading physicians and nerve specialists. He gave a small quantity to several other collaborators, all the experimentation being conducted as a part of the same Bureau of Ethnology investigation. Dr. Prentiss experimented here upon some of his patients and in the hospitals, and also in Bermuda, where he spent a part of the winter. He administered it both in alcoholic solution and in the crude form, giving special attention to patients suffering from nervous troubles. I have his notes here. Some of these notes and general results he published over his signature in medical journals, of which also I have copies here. He told me that he considered that the Indians had discovered a valuable remedy in peyote. In regard to the possibility of an overdose he said he thought their eating it in the crude form made it practically impossible for them to take a dangerous overdose. He said he believed it would prove to be a tonic medicine, a local anesthetic, a nerve sedative, and an excellent aid to the healing of ulcerated membranes. This last I was particularly glad to hear, as nearly every Indian who has taken to peyote after being educated in eastern schools said that he did so because he came back to the West suffering from coughs and hemorrhages and was told that the peyote would relieve him, and he found that it did. My principal Kiowa assistant, who acquired consumption from living some years in the East, had been sent back West to die, and had taken up the use of peyote as a means of relief from hemorrhages. As a matter of fact, he died finally, but the peyote relieved the irritation and he lived 30 years longer than otherwise might have been the case. He was a great believer in it for this reason, and, though he possessed a white man's education, he was the leader in the peyote ceremony.

On one occasion, before I had been with the Kiowa so long, learning that I was at a camp where they were intending to hold a peyote ceremony he came a distance of about 20 miles, through a hard rain, voluntarily, to be with me. When he came into the tepee it seemed as if his cough would tear his lungs to pieces. I remonstrated with him and wanted him to go to bed. He said, "No; I know you need me here." Yet I had not sent for him. He said, "I shall eat some peyote and pretty soon I shall be all right." He ate peyote with the rest, his cough did stop, and later on he sang the midnight song with a clear, strong voice.

I have seen peyote used as a medicine in certain cases of sickness, but as to its medicinal qualities I can not say personally. I know many of the leaders of the ceremony in several tribes, and can say here that the charge made by persons that the use of peyote drags the Indian down physically or renders him mentally incapable and that it is only the degraded, immoral, worthless ones of the tribe who use it is untrue. I have medical testimony and my own knowledge to substantiate this and can give any further information you may wish at any time. I have also been with the Indians who use it on the other side of the Mexican line, but have not been with them in the ceremony. It seems that the peyote rite now extends north as far as Montana. When I first knew it, it had not crossed the Canadian River to the north. Besides the Kiowa, Comanche, and Kiowa-Apache of southwest Oklahoma, with whom I first knew it, and the

Tonkawa (Oklahoma), and Mescalero (New Mexico), who also had it then, it is now also with the Cheyenne, Arapaho, Caddo, Osage, and perhaps other tribes of Oklahoma, the Omaha and Winnebago, of Nebraska, the northern Arapaho, of Wyoming, the northern Cheyenne, of Montana, and possibly with the Sioux, of North Dakota.

Mr. AYER. Is it possible that these men now using it were born of people who had used it for several generations? Would anyone in time become immune to its effects?

Mr. MOONEY. Entirely possible.

Mr. AYER. Its effect would be more marked in the first year's use than after five years' use?

Mr. MOONEY. Yes. Professional notes by expert medical men warrant the general conclusion that it is a valuable medicine, for which we are indebted to the Indians, and that it is our business to utilize it after perfecting the analysis and completing experimentation. No reputable medical man will give a final opinion on a new drug after experimenting for only a few months on a few individuals. One important reason for the opposition to peyote is that on account of the confusion of names many people think that mescal and peyote are the same thing. This is not so. Mescal is a liquor distilled by the Mexicans from the root of the maguey, and the taste and effect are about like that of strong brandy. Peyote is not an excitant and does not rouse to violence or anything of that kind. It has a soothing effect.

Mr. AYER. The whole tribe use it every Saturday night? Do any of them use it every day?

Mr. MOONEY. No; I think not; that is abnormal. The same persons do not commonly use it on consecutive Saturdays. The ceremony is usually held on Saturday night, but not consecutive Saturdays by the same people in the same camp.

Mr. AYER. I did not know but that the effect being exhilarating and pleasing people got into the habit of using it all the time.

Mr. MOONEY. I can not say that the effect is exhilarating, but it intensifies imagination and puts one into a pleasant state of mind. There is one effect of peyote that is very important. Followers of the peyote rite say that the peyote does not like whisky, and no real peyote user touches whisky or continues to drink whisky after he has taken up the peyote religion. It may be that the plant itself destroys the appetite for liquor. In addition to being the greatest relief known to our Indians for hemorrhages and throat distress acquired from living in the damp eastern climate, it is also their greatest shield against intemperance.

**STATEMENT OF DR. TRUMAN MICHELSON, PH. D., ETHNOLOGIST,
BUREAU OF ETHNOLOGY.**

Dr. MICHELSON. I have visited some of the tribes in which peyote has been in use. Its effect upon users in the different tribes seems to differ somewhat. I first had occasion to observe the effect of its use among the Northern Arapahoes, in Wyoming. I spent a few weeks among these Indians for linguistic purposes, and while there was asked to attend a meeting. I did not remain the entire night. I came out about an hour after midnight and went back two or

three hours later and stayed until the end. Altogether I must have passed eight hours or so, including the time spent the next day. The ceremony on that occasion was somewhat as described by Mr. Mooney, but differs slightly. The leader ate six peyotes, the others not more than four, at the highest, and most of them only two. I think on that occasion no woman ate any. Women are not ordinarily admitted to the ceremony among the Northern Arapahoes, though it does happen occasionally. They are not allowed more than one piece of the peyote. As I say, I went in at the beginning of the ceremony and came out about one hour after midnight, and then I went back again before the morning song; and I was with them for the rest of the day. They were in no worse shape than white men might have been in after being up all night without any sleep. I examined them carefully for any signs of hallucinations. I found no trace of hallucinations. The pupils of the eyes were not dilated, and there was no excitement. I saw no evidence of immorality. This will answer for the Northern Arapahoes. I have been among the tribes of Oklahoma, and there, I confess, the effect is different. I have not witnessed the ceremony among the Mexican Kickapoos, but have seen the effect, and I must say that after the ceremony they were in rather bad shape. It was quite evident that something had affected them. Some of them were unable to walk quite naturally and one man was unconscious for some time.

Commissioner AYER. Were they using the same peyote as the Northern Arapahoes?

Dr. MICHELSON. I am not in a position to state whether the peyote used by the Mexican Kickapoos is the same as that used by the Arapahoes of the north, neither do I know whether it was drugged with anything else. I state only the actual effect as I saw it.

I have also some knowledge of the use of peyote among the Sac and Fox of Iowa. I have spent many seasons with them, and they are no better than other tribes. The performance of the peyote ceremony is more secretive among them and I have not been able to attend any of the actual performances. I have heard, however, the personal narrative of a leader of the ceremony among this tribe, with whom I am acquainted personally. He told me that when he first took up peyote he ate quite a few, and in a short time he became quite giddy and very soon everything before him waved more or less, and in the course of a few hours he fell down unconscious and had hallucinations; but subsequently the peyote did not have this effect upon him. He had hallucinations, but did not become unconscious or fall down. It is not universally used among the tribe, and it is used only on rare occasions. It is not taken up by all of the tribe.

A rather noteworthy figure is the leader of this peyote ceremony, Tesson. He is three-quarter Indian, one-quarter French or Spanish, and is the most prosperous of all the tribe. He owns 40 acres of land of his own and has good grazing land. No one can deny that he is the best stockman on the reservation. I do not mean to say that he has the best farm, but the best stock.

As to any immorality connected with the peyote ceremony, that has been reported to me by people who strictly observe old-time traditions. I can not confirm it. It has been reported, but how

much weight should be given the report is another question. Hallucinations do exist. As to its effect on the users of whisky, it is perfectly true that the users of mescal or peyote do not drink whisky. I can perhaps best illustrate this by a question I put to Robert Young Bear. I asked him, "Have you ever used peyote?" He said, "I did, but I quit it. I just can't behave myself. I love whisky." I think that puts it in a nutshell.

It is questionable whether the use of peyote could be successfully put down in time. The only effective way to deal with it is through the ordinary State laws regulating the sale of poisonous drugs. If it is a drug, it would come under those laws. I do not say that it should be suppressed, but that is the only way to deal with it successfully.

I also think that it is very important that the peyote used in the various tribes should be examined in order that we may be quite sure that we are dealing with the same plant. I think it would be worth while to note its effect in various places. There are some Winnebagos in Iowa who use it, as well as the Sac and Fox. Its use has also spread to the Winnebagos in Wisconsin. I think a short time ago a party from the Winnebagos of Wisconsin went to the Menominees of Wisconsin to persuade them to send a delegation to Washington for the purpose of requesting an investigation of peyote. I understand, though I can not vouch for it, but a record should be found in the files of the Indian Office, that the agent practically prevented the delegation from carrying out its work. It seems to me that before we do anything there should be a thorough investigation of the use of peyote among the different tribes, reports upon its use and effect, whether or not hallucinations result, and whether or not the users become demoralized. The Arapahoes use it only on religious occasions. The Sac and Fox get it from the Winnebagos. I think that the question of morality can be checked up among the various tribes. Some say there is a certain degree of immorality among the Winnebagos of Nebraska. The matter could be very easily investigated.

There is one practical difficulty in the way of suppressing peyote. The Indians believe it is a cure for the whisky habit. On the other hand, there are those who entertain a preconceived prejudice against it. Take, for example, Jim Peters, a Sac and Fox whom I asked about peyote. He said, "It is another form of whisky."

Jim Peters is a noted conservative Indian. I refer to Jim Peters, of Tama, Iowa, a Sac and Fox, who is one of the most conservative Indians in that tribe, and he is very much against the use of peyote; but I say that his testimony must be taken with a grain of salt, because he is naturally prejudiced against it. Jim Peters is a pagan Indian, and opposed to missions or innovations of any kind.

The CHAIRMAN. When they have these hallucinations, do they appear to be prompted to violence?

Mr. MICHELSON. I was not able to observe any desire toward violence.

Mr. KNOX. You say the peyote acts as a narcotic in most cases. Would you think it wise to promote the sale of a narcotic?

Mr. MICHELSON. No. I do not approve the sale or use of narcotics.

Mr. KNOX. With this exception?

Mr. MICHELSON. I have not contended that it should be approved. First of all, we want a careful analysis. If it be found to contain alkaloid poisons, we wish to restrict its use.

Mr. KNOX. I think Mr. Mooney said it had been analyzed in the Agricultural Department.

Mr. MICHELSON. No one has been completely satisfied with the previous analysis.

Mr. KNOX. If there was reason to suppose that upon complete analysis peyote would be found to be a drug, why has not the analysis been made already?

Mr. MICHELSON. It has been a matter of absolute indifference. For a long time no one paid any attention to it.

The CHAIRMAN. Are there any more questions to be asked?

Mr. MOONEY. My name has been mentioned in connection with the analysis of peyote. I should like to say that I have here the statements in print of two doctors that its action is not to be compared with that of opium or any known narcotic. Its effect has been found to be soothing and with no injurious reaction.

Mr. KNOX. You say it was tried in 1892?

Mr. MOONEY. Or later. The Department of Agriculture made the partial analysis of which I spoke. Dr. Prentise declared it to be a valuable discovery in medicine for the purpose of healing broken down nerves. While he does not recommend its indiscriminate use, he suggests it is valuable acquisition to the medical profession. If you know anything of the history of medicine, you will remember that quinine comes to us from the Indians. It took about 200 years for us to adopt it. It comes to use from the Indians of South America. Because it was used by them in a sort of religious rite, the missionaries opposed its adoption, the Spanish conquerors opposed it, the medical profession opposed it, and it took 200 years for us to take it up. I think that the same thing may be said of peyote in a future civilization.

Mr. KNOX. Do you think it would be wise for the American Government to promote without restriction the indiscriminate use of quinine among Indians?

Mr. MOONEY. If quinine should get to be a habit, I should think it well to regulate its use.

Mr. KNOX. Would you think the unrestricted use of any kind of medicine among a people unaccustomed to its use a wise thing?

Mr. MOONEY. No; but certainly people who have always used a medicine should know something of its effects and the proper manner of using it.

Mr. KNOX. There seems to be different ideas as to the proper method of using medicines.

Mr. MOONEY. It is hardly possible to imagine a mere medicine being used in excessive quantities—that is, as a medicine. I can not imagine quinine being used in such a way that a man could give himself up to it.

Mr. KNOX. Morphine is a medicine if properly used.

Mr. MOONEY. Yes; but it is never used in a religious rite.

Mr. KNOX. Do I understand that you defend peyote on the ground that it is a part of a religious rite and ought not to be interfered with?

Mr. MOONEY. Both as a part of religious rite, and as a medicine, I think the question should be treated with discretion. If it is to be used as a medicine, it should be used under prescription from their own doctors.

Mr. KNOX. Do you mean white or Indian doctors?

Mr. MOONEY. Indian doctors.

Mr. KNOX. Are their doctors competent? Can they be regarded as competent?

Mr. MOONEY. I am not a doctor myself, and my opinion on a medical point is not of great value. But the Indians have their own doctors, and for certain things they are undoubtedly good. In my opinion Indian medical theory is worthless. It is based on the germ idea carried to its ultimate termination. There is, however, expert official medical testimony to the effect that certain Indian remedies are valuable. I have heard a great many things that lead me to believe that Indian surgery is of a high order. I can not speak with authority. I know that Indians go to their doctors and for certain things they receive help. The Indian doctor has his limitations, but he is competent along certain lines. If he were not, no Indians would be alive.

Mr. KNOX. I suppose they are alive in spite of them rather than because of them.

Mr. MOONEY. Some people think that about the white doctors.

Commissioner KETCHAM. Is the reason they do not use it to excess and only on certain occasion, because of the difficulty of getting it?

Mr. MOONEY. Not at all. I have a letter from the trader who supplies it to them. He told me that the Indians come from Oklahoma to get it from him, often traveling 30 or 40 miles on foot, and that, though they stopped at his store over night before their return with the peyote, they never use any of it until they get home. They got it for the peyote ceremony and kept it for that purpose. This would indicate that they do not use much of it except for ceremonial and medicinal purposes. I have lived in an Indian family, where the man was the leader of the payote rite, and kept the peyote in his house. His greatest pleasure in the evening was to sing the peyote songs to his children. He was one of the best workers in the tribe [pointing to the assembled Indians]. These men are all users of it, and they look like a sound, healthy lot.

Commissioner KETCHAM. In Mexico is it more frequently used than in Oklahoma?

Mr. MOONEY. I got away from the main question—as to restriction of use because of scarcity. They try to get enough for the ordinary performance of a ceremonial. Whenever they have the regular peyote rite they have about as much at one time as at another. Of course, it is furnished for the rite itself and is procured ahead of time for that purpose. I do not think the quantity used has any bearing on the scarcity or plentifulness of the supply. In Mexico it a regular article of sale in the market as a medicine. In the Sierra Madre Mountains the Indians use it in the religious way.

Commissioner WALKER. Mr. Michelson, did I understand you to say that the Winnebagos were the source of supply?

Mr. MICHELSON. The Sac and Fox get it from the Winnebagos.

Mr. AYER. What does it cost?

Mr. MICHELSON. It is sometimes taken as a gift. I have known a box as big as this (5 by 2 by 2½ inches) to be given away. I really know nothing about the price, but I do know it is often given away.

Commissioner WALKER. Is there anyone here who wishes to speak on the other side?

Do I understand that you have brought these Indians here to show us the advantages of using peyote?

Mr. MOONEY. I have brought some of these Indians here, and Mr. La Fleche came on invitation and brought some of his friends with him, in order that you might listen to them as competent witnesses of the peyote ceremony in some of the tribes. They can tell their own story. You can look at them and see whether they are physically or mentally degenerate. These men have been using it from childhood, and their fathers and grandfathers used it.

Commissioner WALKER. We are very glad to see them here. We learn that each one weighs at least 200 pounds. Is the leader of the Comanches here?

Mr. MOONEY. No; the leader of the Comanches is dead.

Commissioner WALKER. I mean the present leader.

STATEMENT OF MR. OTTO WELLS, SPOKESMAN, COMANCHES.

Mr. WELLS. I hold official position under agency government. Mr. President, I can't say very much more. Mr. Mooney has explained the whole thing to you, and what he has said is all true—that we use this peyote in religious ways and sickness. These boys here [pointing to other Indians present] can explain better than I can; they use it in their sickness and have been cured by that medicine. The only thing I like to mention is about the Indian Mr. Mooney mentioned—his name is Setkopti—Paul Setkopti—I saw him with my own eyes that he had these hemorrhages. Two years before he died I went to his camp and sat up with him and fixed this peyote for him to stop these hemorrhages. Therefore that we have this medicine, it is valuable to us; to whom it is used to it is valuable.

Another thing that I would like to say is that Father Isidore Ricklin [Father Isidore Ricklin, Catholic missionary among the Kiowa, Anadarko, Okla. He is the only missionary I know who has actually witnessed the ceremony for himself.—J. M.] has told me that this medicine is the best medicine that any person could take for his stomach. He has used it and quite a number have used it. They claim it pretty good medicine.

STATEMENT OF MR. ARTHUR BONNICASTLE, SPOKESMAN, OSAGE INDIANS.

Mr. BONNICASTLE. Just want to say a few words. Mr. Mooney has covered the question that is before you—that is, pretty well. Some of the Osages learned in some way that this question was coming up before this board to-day and they requested me to come and be present this afternoon at the hearing.

The Osages have been using peyote for the last 15 or 16 years, and its use was taught to them by John Wilson. It is used in religious ceremonies and as medicine in cases of sickness, and the Osages

thought that if this body of men would recommend to Congress to pass the bill through, stopping the use of peyote among them it would be an injustice, because they don't use it to excess and use it to good advantage—use it in religion and their prayers and in times of sickness, and they don't use it between times of religious meetings. It is a sacred plant to them, and it is scarce. They use it Saturday nights and Sunday, up until noon, and in times of sickness they don't use more than one, two, or three, which they boil, taking the tea therefrom. In their religious ceremonies, women are allowed to use not over five and the men seven of these peyotes. That is the Osage custom.

Mr. KNOX. Did you ever use it yourself?

Mr. BONNICASTLE. Yes, sir.

Mr. KNOX. What is the effect, that you are conscious of?

Mr. BONNICASTLE. It trains the mind to higher ideas in worshipping God. The principles laid down in the use of this peyote as it is taught in these meetings by the leader, teaches the Indians to things that will lead to better life in worshipping the Almighty; that is, to train the mind to that end. I don't see any bad effects from its use.

Mr. AYERS. After you have used it, does it leave a desire or craving to use it frequently?

Mr. BONNICASTLE. No; we don't go beyond what the leader gives out.

Mr. AYER. How is the leader selected? Do the people who use it vote for him?

Mr. BONNICASTLE. No; he takes it upon himself to teach the use of it.

Mr. KNOX. Where were you educated? I notice you use good English.

Mr. BONNICASTLE. At Carlisle.

Mr. KNOX. Did you use it at Carlisle?

Mr. BONNICASTLE. No, sir; after I came back. My health was not good at school.

Mr. KNOX. Do you think it had any effect?

Mr. BONNICASTLE. I was sick and they made tea and I took it at times. Had the stomach trouble. It was quite helpful after it was made into tea.

The CHAIRMAN. After using it, are Indians able to go to work on Monday morning?

Mr. BONNICASTLE. Yes, sir. It don't interfere with their business or interests at all.

The CHAIRMAN. How much does it cost to the Osages, about?

Mr. BONNICASTLE. We send down to Laredo, Tex., for it, and it sells from \$2.25 to \$3 per thousand.

STATEMENT OF MR. FRANCIS LA FLESCHE, BUREAU OF AMERICAN ETHNOLOGY, AN OMAHA INDIAN.

Mr. LA FLESCHE. I have had numerous opportunities to study the use of the peyote among the Poncas, the Osage, and my own people, the Omahas. I had heard extraordinary stories told about its effects, about the immorality that it produced, and about the promiscuity of the people who used the peyote at their meetings. I expected to find evidence of the truth of these stories.

When I went among the Osage people, some of the leaders of the peyote religion were anxious for me to attend their meetings, and wishing to know what effect this "medicine," as they called it, had upon each individual, I accepted the invitation. I attended a meeting at which the gentleman who has just spoken to you, Mr. Arthur Bonnicastle, was present, and sat with him. At about 6 o'clock in the evening the people entered their "meeting house" and sat in a circle around a fire kindled over some symbolic figures marked in the center of a shallow excavation in the middle of the room. The peyote was passed around, some of it in pellets of the consistency of dough, and some prepared in liquid form. The drum was ceremonially circulated and accompanied by singing. From all that I had heard of the intoxicating effects of the peyote I expected to see the people get gloriously drunk and behave as drunken people do. While I sat waiting to see fighting and some excitement the singing went on and on and I noticed that all gazed at the fire or beyond, at a little mound on top of which lay a single peyote. I said to the man sitting next to me, "What do you expect to see?" He said, "We expect to see the face of Jesus and the face of our dead relatives. We are worshiping God and Jesus, the same God that the white people worship." All night long the singing went on and I sat watching the worshipers. It was about 5 o'clock in the morning when suddenly the singing ceased, the drum and the ceremonial staff were put away, and the leader, beginning at the right of the door, asked each person: "What did you see?" Some replied, "I saw nothing." Others said, "I saw the face of Jesus and it made me happy." Some answered, "I saw the faces of my relatives, and they made me glad." And so on, around the entire circle. I noticed that there were only a few who had been able to see faces, the greater number of the men and women saw nothing. It was explained to me by the leader that these revelations come quickly to those whose thoughts and deeds are pure. To those who are irreverent, they come slowly, although they may come in time. This meeting, as well as others that I have been permitted to attend, was as orderly as any religious meeting I have seen in this and other cities.

I am thoroughly convinced that these Indians are worshiping God in their own simple way, and if their religion is interfered with by the Government or anybody else, and it is suppressed, the consequences will be very grave.

During the morning the women prepared the food which had been contributed by the members, while the men sat and waited until they were called to the place, where about noon the meal was served. When all were seated, the leader asked a member to offer prayer. The prayer was such as I have heard among white people. I saw no signs of intoxication.

I do not know about the medicinal qualities of the peyote, whether it can cure consumption or any other disease that the human flesh is subject to, but there is one disease it has cured—the disease of drunkenness.

About 15 years ago, my people passed through an extraordinary experience. White men came among them, generally known as "boot-leggers," to sell whisky and lemon extract. What the whisky was made of I don't know—these "boot-leggers" would sell anything

that could produce drunkenness. My people fell into the habit of using this stuff—manufactured by white people—and kept using it until they were in the very depths of degradation. In their drunkenness they attacked men, women, and children. Crimes have been committed that have never been heard of, crimes that have gone unpunished, and white people and Indians alike became afraid to go out at nights on the road for fear of meeting drunken Indians. There came a time when there was a lull in this storm of drunkenness, and after awhile we heard that the peyote religion had been adopted by the Omahas, and there were not as many drunkards as before the introduction of it.

Practically all of those of my people who have adopted the peyote religion do not drink. The peyote plant does much toward destroying the appetite for intoxicants. Moreover, any use of spirituous liquors is forbidden by the teachings of the new religion.

I have a respect for the peyote religion, because it has saved my people from the degradation which was produced by the use of the fiery drinks white people manufacture.

Commissioner KNOX. Do you know of any individual men who were drunkards and who by the use of peyote ceased drinking and became sober men?

Mr. LA FLESCHÉ. Yes, sir; I could mention a number.

STATEMENT OF THOMAS L. SLOAN, ATTORNEY AT LAW, MEMBER OF THE OMAHA TRIBE, AT PRESENT A RESIDENT OF WASHINGTON, D. C.

Mr. SLOAN. I am familiar with the use of peyote among the Omaha and Winnebago Indians of Nebraska, and somewhat among the Yankton and Rosebud Sioux Indians of South Dakota.

The effect of the use of peyote among the Omahas has been to make a large number of drunkards decent, sober, honest men. The same is true of the Winnebagoes. I have attended at least three meetings, going through the regular ceremony from 9 o'clock at night until daylight the next morning. I have used the peyote in the same manner as the Indians to whom it was given by the leader of the meeting. One night I ate 14 pieces of the peyote. It happened that on that particular day I had driven a six-cylinder car for the first time. I spent the night at a peyote ceremony and drove that large car the following day through the hills and over the rough country along the Missouri River. Eating peyote had the same effect on me as drinking strong tea.

I have observed the effect of the use of peyote among the Omaha and Winnebagoes, because I know that it has changed a large number of men from drunkards to decent people. It has been reported that there was some immorality connected with the ceremony. I am convinced that there is nothing of the kind. The old-time medicine men are opposed to the use of peyote. They are some of the persons who make detrimental remarks and spread rumors against it.

In the first instance, when the peyote was introduced among the Omaha Indians, I prepared a bill and presented it to the Nebraska Legislature to prevent the introduction, sale, and use of the peyote in the State. After some consideration, however, I thought it was

doing a great deal of good, and since then I have become convinced that the peyote and the influence that goes with it have been a good thing for the Omaha Indians. It came at a time when the Indians were drinking liquor, a great many of them. Some of the opponents to the use of peyote are those who have grown rich out of the sale of liquor to Indians. There is now an active wave of Christianity among the Omaha and Winnebago Indians and it is a growth among the Indians themselves, and due in part to the religious use of peyote. I think that the condition of the Omaha and Winnebago Indians has never been better than it is at this time.

I know of a concrete instance where the use of peyote, or the influence that went with it, has worked a beneficial change. The family of Cyrus Phillips, which included a number of married sons and daughters, of himself and wife, and other relatives numbering 10 men, are users of peyote. Formerly they were liquor drinkers—drunkards—and when they were drinking the women and children had to seek shelter and protection among the neighbors. They sometimes hid in the fields and timber for fear of personal violence. Since they have taken the peyote or joined the religious order that uses the peyote, they have become a decent, sober, and kindly people. I have been at the home before and since the use of peyote. I personally know of the facts of which I speak.

A former partner in the law practice is another illustration. He became a drunkard. I spent time and some money in trying to aid him in breaking the liquor habit. He was given the Keeley treatment several times. It seemed useless, and his friends gave up hope. His Indian friends induced him to join the Peyote Society. For three years he has been a decent, sober fellow. I met him at St. Louis, Mo., where we argued a case in the United States Circuit Court of Appeals. I had brought with me a quantity of peyote to have it analyzed. The Winnebago Indians wish to know about it. They wish to know if the use of peyote will have any detrimental effect upon them or their children. I asked my friend if he wished to have some peyote. He said, "I would like to have a few pieces." I opened the bag in which I had about a peck. He took four pieces. I urged him to take more, but he said that was enough. That was so different from his desire for liquor that I felt that he had not acquired a desire for it—the peyote—like that which he had had for liquor. I am told by the older users of peyote that they do not acquire a desire or craving for it, such as takes hold of users of liquor and tobacco.

Albert Hensley, a Winnebago Indian and a Carlisle student, was at one time apparently suffering from consumption. Since he has used the peyote he has grown strong and healthy. He is a man of family and the father of children.

At a fair last fall among the Winnebago Indians of Nebraska a child one and a half years old took the prize for being the most perfect, physically, of a number of children who were entered at the baby contest. The parents of this child had been users of peyote for seven years before.

I think whatever may be due in respect to the use of peyote, we should consider the conditions among the Indians who use it, and try to do what is best and most reasonable for their welfare and health.

MR. KNOX. After eating 14 pieces of peyote, did you have any hallucinations?

MR. SLOAN. None. Peyote produces strictly a mental attitude. Rather the mental attitude is emphasized. A Presbyterian minister was with me at this peyote meeting. Toward morning he said to me, "Sloan, what do you see when you close your eyes?" I said, "What do you see?" He said, "I see two colors, gold and green; beautiful green fields with golden streams running through them, what do you see?" I said, "I see the green fields all right, but I see most excellent golden automobile road running through the fields."

(Before taking his seat, Mr. Sloan said:)

Just a moment. I wish to state, for the benefit of those present, that Mr. Arthur Bonnicastle, who has spoken to you in favor of the peyote, at the time of the Boxer troubles at Peking, China, was a soldier in the United States Army. He was the American soldier who volunteered, with other soldiers of other nations, to make a breach in the wall around the city for the relief of the Christians who were in danger of massacre. He was the American who upheld the honor of the United States Army; and, with the soldiers of other nations, made possible the relief of those who were about to be slain. It is said that he was the first of those brave volunteers to go over the wall in that dangerous task. He is an Osage Indian of Pawhuska, Okla.

(The accompanying documents, furnished by Mr. Mooney, are as follows:)

The study of anhalonium, Lewinii (peyote) is of comparatively recent date, the subject having been brought to the attention of the medical world in 1888 by Dr. Lewin, of Berlin, who published at that time the results of his observations upon the drug. In 1894 Dr. Lewin and Dr. Heffter, of Germany, reported the results of further study of the subject. In 1891 James Mooney, of the United States Bureau of Ethnology, in a paper, read before the Anthropological Society of Washington, first brought to the public attention the remarkable religious ceremonial use of the plant by the Kiowas and other tribes of the southern plains, among whom he had been conducting researches for some time. In 1894 he brought back to Washington for examination a large quantity of mescal (peyote), under the belief that investigation would corroborate the claim of the Indians as to its valuable medicinal properties. This was given over to Mr. E. E. Ewell, of the Department of Agriculture, for chemical analysis, and to the writers for therapeutic test. Our study of the subject has shown that the mescal buttons possess properties which are remarkable, the exact likeness of which is not found in any other known drug, and also that it possesses virtues which, when applied in the treatment of certain diseased conditions, may prove the drug a valuable addition to our present list of therapeutic agents.

PEYOTE DOCUMENTS.

THERAPEUTIC USES.

The conditions in which it seems probable that the use of mescal buttons will produce beneficial results are the following: In general "nervousness," nervous headache, nervous irritative cough, abdominal pain due to colic or griping of the intestines, hysterical manifestations, and in other similar affections in which an antispasmodic is indicated; as a cerebral stimulant in neurasthenia and in depressed conditions of the mind—hypochondriasis, melancholia, and allied conditions of great nervous irritability or restlessness, in active delirium and mania, and in insomnia caused by pain. In the last condition it acts to produce sleep not as a hypnotic, but by relieving the cause of the insomnia. In full physiological doses it produces insomnia, but in therapeutic doses it does not have this effect.

The following cases in which the drug was used may be mentioned briefly :

1. Gentleman, aged 55 years. Chronic bronchitis with asthmatic attacks. Much distressed by an irritative cough, which kept him from sleeping. A piece the size of a pea from the center of a button was administered in the afternoon, to be dissolved slowly in the mouth. The irritative cough was speedily relieved. He took a similar dose at bedtime and slept well through the night, which he had not done before for a long time. He returned to his home in New York and kept up the use of the drug with continued relief. In a letter received from him recently he states that he has improved very much, being able to sleep all night without rising, which he had not been able to do for two years, and that, although he had no need of it upon some days, he carried a piece of a button in his pocket constantly, as its use relieves the ticking in his throat at once and gives greater relief than any other remedy which he has ever used. It appears to have no curative effect—merely relieves the irritative cough.

2. Gentlemen, principal of high school, aged 25. Neurasthenia of six months' standing. The effect of the drug in this case seemed little less than marvelous. Three buttons were administered within an hour. This was followed by the characteristic color visions of the drug and relief from the bodily and mental fatigue with which he had suffered for six months, and he declared that he was "himself again, cheerful and happy." On the next day, and for several days thereafter, he continued to feel the beneficial effects of the drug. He has continued its use in dose of one-half a button when he feels it to be necessary. It invariably relieves the sense of bodily and mental fatigue.

3. Lady, aged 33 years. Nervous prostration. The drug was administered in the case as in the last, but in smaller doses, with a marked beneficial effect. Mental and physical exhaustion were relieved and power to work was increased to a marked degree. There was no reaction.

4. Lady, aged 49 years. Chronic phthisis with facial neuralgia and catarrh of pharynx, larynx, and bronchi. The fluid extract of anhalonium was administered with beneficial effect. The irritative cough was relieved to a marked extent, the spells of coughing being less frequent and less violent and prolonged. Although she has been taking the drug but a comparatively short time, she has suffered less than formerly from the facial neuralgia.

Our study of the subject has shown that the mescal buttons possess properties which are remarkable, the exact likeness of which is not found in any other known drug, and also that it possesses virtues which when applied in the treatment of certain diseased conditions may prove the drug a valuable addition to our present list of therapeutic agents.

In conclusion we would say that *Anhalonium lewinii* (mescal buttons) must not be confounded with the intoxicating drink, "mescal," used by the Mexicans and others. This drink is the fermented juice of one or more species of agave. (Extracts from paper on "Mescal Buttons" (Anhalonium), by Drs. D. W. Prentiss, nerve specialist, and his assistant, Francis P. Morgan, read before the Association of American Physicians, Washington, D. C., May 2, 1896. Reprint from the Medical Record, Aug. 22, 1896.)

In my opinion, anhalonium (peyote) is a superior cardiac tonic, and, like nitroglycerin, its effects are prolonged after the administration of the drug is withdrawn. After continuously taking the drug daily for two months, no symptoms of its being a sedative or hypnotic have developed. If it shall prove to be a solvent of uric acid, it will be of the greatest service, as the heart will be sustained by it at the same time the dangerous element is being removed from the body. (D. A. Richardson, M. D., Denver, Colo., in the New York Medical Journal, Aug. 8, 1896.)

As far as I know, the Indians use it only to make medicine, as they term it, a ceremony peculiar to them, in invoking the great spirit to heal the afflicted one, and do not use it as a physical remedy. I never knew of a case that became addicted to continual use of it. * * * My experience is it does its work and leaves one in normal condition, fresh and in fine fix; just as good as natural sleep; no depression whatever. * * * I think and know it would be a decided success in cases you mention, nervous exhaustion, hysteria, and melancholia. * * * (Dr. W. A. Knott, Keokuk, Iowa, to Dr. Prentiss, Nov. 25, 1895.)

I was much interested in the (Prentiss) articles on mescal buttons, and the reports tally very well with my observations of the effect of the drug. It is used pretty generally among our natives as medicine. (From letter of Dr. R. S. Wagner, physician to Batopilas Mining Works, Batopilas, Chihuahua, Mexico, July 25, 1897.)

Mr. JAMES MOONEY, Anadarko, Okla.: You ask my experience of a personal use of peyotes. Sometimes since, at the request of a Kiowa Indian, I tried a tea made from peyotes for a severe headache. After using about half a cup made from eight peyotes I began to feel a very pleasant sensation. My nerves seemed to be somewhat excited, but not to an extent to be unpleasant. I was not at all under a stupor, yet I could shut my eyes and see everything that was beautiful. In other words, I could think of any animal, close my eyes, and I would see the animal as beautiful. I could bring anything to my vision by just thinking of same. If I saw a dog, it was pretty; if a horse, it was fat and fine, generally. I felt no bad effects afterwards, as I would feel after using an intoxicant. Will add that my headache was entirely gone. On the whole, it was a very pleasant experience and one that I would not be adverse to having again. Am of the opinion that the habit is not one that grows on the person using it, as alcohol or morphine, as Indians buying it of me never use it while here, but go home to use it only at their festivals. (George E. Blalock (trader), Navajoe, Okla., Nov. 14, 1893.)

Am proud to say that the peyote people don't use no kind of liquor or either use profane language nor gamble of any kind, but try to improve up homes and more progressive in the way of farming for themselves, and stayed home more than other people that dances, and more religious than others. I do believe that if peyote be continued more years in future will do some good to the behavior of Indians. I don't believe those people against peyote what they said. I do not think it will ruin man or do any harm, because I have use this herb for the last 26 solid years; am stronger as ever and feel younger than of my age, as I am 50 years of age now. (From letter of Jock Bullbear, Arapaho chief and delegate to Washington, Nov. 13, 1911.)

We have been trouble here at Clinton of using peyote. You know all about what we doing in the peyote tipi. We are pray just the same like white people. (From letter of Paul M. Road, Arapaho delegate, May 20, 1907.)

Of all these (Indian) cults the two to make the most lasting, if not the most profound, impression were the peyote, miscalled "mescal," and the code of Handsome Lake (Iroquois of New York). Both aim at the suppression of drunkenness particularly; both seem to uphold some ancient practices and to condemn others. The peyote religion differs from the code of Handsome Lake strongly in many ways, particularly in that it offers in the peyote "button" a substitute for liquor, which, it is said, successfully kills the desire for liquor. (Alanson Skinner, American Museum, New York, in American Anthropologist, 182, January, 1915.)

"Segun las tradiciones de los indios, cuando su dios se fue al cielo, al comen-zar el mundo, dejo al Hikori en la tierra como el gran remedio de los tarahumares. * * * Se juede decir, como consecuencia de lo anterior, que las propiedades terapeuticas del peyote corresponden a las de un verdadero tonica cardiaco. En algunos casos ha dado mejores resultados que la digital."

(Translation:) According to the traditions of the (Mexican) Indians, where their god returned to heaven after creating the world he left the peyote in the ground as the great remedy of the Tarumari. * * * It is possible to say, as a result of the previous (experiments), that the therapeutic properties of peyote are those of a true cardiac tonic. In some cases it has given better results than digitalis. (From Estudio Relativo al Peyote, Bulletin of National Medical Institute, Mexico, 1913.)

DEPARTMENT OF THE INTERIOR,
BOARD OF INDIAN COMMISSIONERS,
Oklahoma City, Okla., January 25, 1918.

HON. GEORGE VAUX, JR.,

Chairman Board of Indian Commissioners, Washington, D. C.

SIR: In response to a request I made of him for information relating to the use of peyote among the Kiowas, Comanches, Wichitas, Caddoes, and Apaches of Oklahoma, Dr. Claude S. Chambers, a part-blood Cherokee Indian, the United States physician stationed at Anadarko, Okla., submits the following statement:

Peyote is on the increase and will continue to be so as long as we have no backing. I have studied the Indians that use it very carefully and can not find that it does them the least bit of good. On the other hand, it is very harmful in many ways:

(1) It lowers their vitality and their power of resistance to any exposure they may have to undergo.

- (2) In using it the Indians are always in a hot tent, breathing foul air, etc.
 (3) Peyote has first a stimulating and later a depressing effect on the heart.
 (4) I know of a number of cases of sexual intercourse of Indians while under the influence of the drug.
 (5) I know of nine babies dying because of the administering to them of peyote by some medicine man.
 Respectfully submitted.

WILLIAM H. KETCHAM,
Member Board of Indian Commissioners.

MARCH 29, 1916.

MR. GEORGE VAUX,

Chairman of the Board of Indian Commissioners, Washington, D. C.

DEAR MR. VAUX: I was requested also by the commission to make inquiries in regard to the effect of peyote on the Indians. I took it up with nearly all the Indian superintendents and assistant superintendents that I could come in contact with. Each and every one says that peyote is injurious, and every effort should be made to abolish it. Dr. Jacob Breid has made a specialty of the study of it, and I asked him if he would not put in writing his opinions, etc., in regard to it, which I have the honor to transmit. It is a clear, concise statement of the pernicious effects of this drug, and made absolutely by an expert, and I am sure is recognized as such by the department.

Yours, very truly,

EDWARD E. AYER,
Member Board of Indian Commissioners.

DEPARTMENT OF THE INTERIOR,
 UNITED STATES INDIAN SERVICE.

March 10, 1916.

MR. EDWARD E. AYER,
Phoenix, Ariz.

MY DEAR SIR: Referring to your inquiry regarding the use of mescal or peyote by the Indians, I wish to report as follows:

1. Peyote is taken for its physiologic effects, as it produces a series of phenomena, beginning with a feeling of exhilaration and a tendency to talkativeness, and then passing to a stage of intoxication, during which time there are visions and delusions, usually of exaltation, which in all cases are highly colored. There is a complete loss of the sense of time and a feeling of entire self-satisfaction, which is followed by a period of depression and sleep.

2. The habitual use of any drug—and mescal or peyote is a drug—which causes a definite series of symptoms, thus deviating from the normal, produces harm.

3. The devotees of this form of intoxication are not the healthy, energetic, and progressive Indians.

The same amount of peyote taken at different times or by different individuals will produce as a rule the same symptoms. Its continued use will produce a habit. It is similar in action to cannabis indica and opium, but not so marked or positive in its effect. No one would dare say that the promiscuous use of these drugs should be tolerated under any pretext whatsoever.

The Indians may believe that they use peyote in a religious way, but such is not the case; it simply creates a condition of mind and body in which there is complete repose and satisfaction which is mistaken, it appears, for religion. It is necessary to produce this state of intoxication in order to get the desired result, and we do not have "religion" unless we have intoxication. A "religion" that requires drug stimulation to produce is of no value.

Yours, very truly,

JACOB BREID.

BOARD OF INDIAN COMMISSIONERS.

October 24, 1914.

MY DEAR MR. SECRETARY: Your attention is respectfully invited to the following resolution, unanimously adopted at a regular meeting of the Board of Indian Commissioners at Mohonk Lake, N. Y., on October 14, 1914:

"Upon motion of Commissioner Dockweiler it was unanimously voted that the board should address a special communication to the Secretary of the Inte-

rior, recommending the submission to Congress of a bill prohibiting the importation of peyote into the United States; prohibiting its introduction, use, or sale on any Indian reservation, or the manufacture or sale of any product thereof. It was also voted that the communication to the Secretary of the Interior should refer especially to the discussion of this subject at the thirty-second Mohonk conference and that Commissioner Dockweiler present the subject in person to the Secretary of the Interior.

"Upon motion of Commissioner Dockweiler it was voted unanimously to include peyote in the next Indian bill, together with other intoxicants."

Cordially, yours,

GEORGE VAUX, JR., *Chairman.*

The Hon. FRANKLIN K. LANE,
Secretary of the Interior, Washington, D. C.

WASHINGTON, D. C., December 22, 1916.

MR. MALCOLM McDOWELL,
*Secretary Board of Indian Commissioners,
Bureau of Mines Building, Washington, D. C.*

MY DEAR McDOWELL: I beg to call your attention to the inclosed copy of a letter I have received from Rev. Francis C. Elast, of Germantown, Kans. Father Elast attends the Kickapoo Indian School.

Very respectfully,

WM. H. KETCHAM,
Member of the Board of Indian Commissioners.

DECEMBER 18, 1916.

Rev. Father W. H. KETCHAM,
Washington, D. C.

REVEREND AND DEAR FATHER: AS you have the welfare of all the Indians very much at heart, I would ask you, for humanity's sake, if you could do something in regard to the suppression of peyote amongst the Indians. In my humble opinion this stuff is worse than opium, brutalizes the Indian, and the effects are noticeable in their offspring.

Mr. Sells has done a great deal of good in favor of the Indian child, but if the evil of peyote is not rooted out to the very bottom, and that soon, all the good done is of no avail. The evil of peyote eating is reaching a calamity.

Respectfully,

FRANCIS C. ELAST.

MR. SNYDER. May I ask a question right along there? You said a few moments ago that there were about 15,000 of these Indians that partook of this drug?

MR. MOONEY. Approximately 15,000 of them.

MR. SNYDER. As a religious sacrament?

MR. MOONEY. Yes, sir.

MR. SNYDER. In that locality; how many more Indians are there?

MR. MOONEY. I should say in the tribes that use it, it is used at least by four-fifths. There are certain tribes that have no knowledge whatever of it. There are other tribes that know it, but stick to their own original tribal religion. You must understand that this is an intertribal religion. Every tribe that has not lost entirely its old cult has a tribal religion, centering around some sacred object or palladium, but this peyote cult has come and superseded the others. In other words, the Indian, under the influence of this peyote religion, has given up the idea that he and his tribe are for themselves alone, and is recognizing the fact of the brotherhood of the Indian race particularly, and beyond that the brotherhood of mankind. It is an essential uplift, as compared with the original tribal religion.

MR. TILLMAN. Still it is not a Christian religion, is it?

Mr. MOONEY. It is not a Christian religion, but it is a very close approximation, and, in my opinion, as Indian religions and Indian psychology go, it is as close an approximation to Christianity and as efficient a leading up to Christianity as the Indian, speaking generally, is now capable of. By a process of evolution the Indian has interwoven with this peyote religion the salient things of Christianity. I have been present at the peyote ceremony where they put down a church hymn book and sang prayers to Jesus Christ in the Indian language. You could catch the name of Jesus constantly through the prayers, and they use the Christian cross sign very often in it. In other words, this is the Indian approximation to Christianity, coming through the channels to which he is accustomed. Its central idea is human brotherhood. Its cordial precepts are good will and sobriety.

Mr. TILLMAN. In that connection, the central idea of this religion is this bean, is it not?

Mr. MOONEY. Yes; that is what may be called the sacrament.

Mr. TILLMAN. The religion itself depends upon the effect of this drug, does it not?

Mr. MOONEY. Yes.

Mr. TILLMAN. Now, you say they consume the night at these ceremonies?

Mr. MOONEY. They stay up all night.

Mr. TILLMAN. There must be something very exciting which would keep the average Indian up all night, must it not?

Mr. MOONEY. No.

Mr. TILLMAN. Billy Sunday can not do that.

Mr. MOONEY. No; but Billy Sunday is quite different from an Indian in many ways.

Mr. TILLMAN. Billy does not use peyote. In that respect, certainly, he differs from these bean worshipers.

Mr. MOONEY. I do not know what things he does use.

Mr. TILLMAN. You do not mean to insinuate that he would use anything of that nature, do you? I am sure he does not.

Mr. MOONEY. No; I do not. What I would like to say is that the ordinary Indian performance or dance is full of motion, whereas this is quiescent. They sit still, and they only rise up to say the prayer. They sit while they are singing their hymns, and there is nothing exciting in connection with it.

Mr. TILLMAN. They sit there all night, do they not?

Mr. MOONEY. They sit there all night.

Mr. TILLMAN. And the only exciting thing about the ceremony is this bean?

Mr. MOONEY. I do not consider it exciting. It intensifies the imagination. They never lose control of themselves, and they are never moved to undue activity. It has about the effect, I should judge, upon the Indian of, perhaps, coffee upon us, or I should say, perhaps, the effect of a cigar upon a man who smokes. I do not use tobacco, so I can not say, but I have noticed my friends, when they come in with a number of worrying problems, after lighting a cigar, in a few minutes seem to be at peace with the world.

Mr. TILLMAN. But men do not ordinarily stay up all night smoking cigars, do they?

MR. MOONEY. I should think not.

Now, I shall give one or two instances here. I have letters from Dr. Weir Mitchell.

MR. SNYDER. Who is Dr. Weir Mitchell? Let us know who he is.

MR. MOONEY. Dr. Weir Mitchell, recently dead, was one of the most prominent physicians of Philadelphia. He was for many years a writer upon medical subjects, and also wrote a number of books that are standard literature, outside the realm of medicine. There was not anything medical going on in Philadelphia during his active period of which he was not a part, including the editorship of two or three medical journals. You can find him in *Who's Who in America*.

I have here his description, in the *British Medical Journal* of December 5, 1896, of his and Dr. Eshner's experiences. The most notable mental effect upon those who take a quantity greater than they are accustomed to is a series of color visions. Several of these color visions he describes in detail in the article. With a white man a small quantity like that may do it. With an Indian, who is of a different temperament, it would take more.

REMARKS ON EFFECTS OF ANHELONIUM LEWINI (THE MESCAL BUTTON).¹

[By S. Wier Mitchell, M. D., LL. D. Edin., Honorary Member British Medical Association; Honorary Fellow of the Royal Medical and Chirurgical Society.]

The history of the use of mescal by the Indians of New Mexico is very well known in the United States, and especially through the valuable papers of Dr. Prentiss, of Washington, D. C.²

These so interested me that I asked him to favor me with some of the extract. Profiting by his kindness, I made a trial of the drug on May 24, 1896, by taking it as I now relate.

At 12 noon of a busy morning I took fully 1½ dram of an extract of which each dram represented one mescal button. I had in a half-hour a sense of great gastric discomfort, and later of distension. At 1 p. m. I took a little over a dram. Between 2 and 3 p. m. I noted my face as flushed; the pupils were dilated midway, the pulse 80 and strong. I had a slight sense of exhilaration, a tendency to talk, and now and then I misplaced a word. The knee jerk and station were normal. Between 2 and 4 o'clock I had outside of my house two consultations, and saw several patients. I observed that with a pleasing sense of languor there was an unusual amount of physical endurance. I went rather quietly, taking two stairs at a time and without pause, to the fourth story of an hotel, and did not feel oppressed or short of breath. This is akin to the experience, as I learn, of the mescal-eating Indians, and to that of many white men.

Meanwhile my stomach was more uncomfortable, and I saw the first evidence of any change in my color records. On closing my eyes (while in my carriage), I held longer than usual any bright object just seen. As to this, however, I am not as sure as I am concerning the later phenomena. About 4.10 p. m. I drove home, and after taking half an ounce of extract in three doses I lay on a lounge and read, becoming steadily more conscious, at first of a left frontal pain (not severe) and soon after of a dull occipital ache felt on both sides and at or about the occipital bosses. Yawning at times, sleepy, deliciously at languid ease, I was clearly in "the land where it is always afternoon." At 4.30 p. m., rising to make notes, I became aware that a transparent, violet haze was about my pen point, a tint so delicate as at times to seem doubtfully existent.

At this stage of the mescal intoxication I had a certain sense of the things about me as having a more positive existence than usual. It is not easy to define what I mean, and at the time I searched my vocabulary for phrase or word which should fitly state my feeling. It was vain.

At this time, also, I had a decisive impression that I was more competent in mind than in my every-day moods. I seemed to be sure of victoriously dealing

¹ Read before the American Neurological Society.

² *Therapeutic Gazette*, September, 1895.

with problems. This state of mind may be easily matched in the condition of some men when pretty far gone in alcohol intoxication. My own mood was gently flattering—a mere consciousness of power, with meanwhile absolute control of every faculty. I wrote a long letter of advice dealing with a rather doubtful diagnosis, and on reading it over was able to see that it was neither better nor worse than my average letter. Yet the sense of increased ability was so notable that, liking to test it, and with common-sense disbelief in its flattery, I took up a certain paper on psychology which a week before I had laid down in despair. I grieve to say that it was less to be comprehended than ever. My ignorance would have remained bliss had I not made the experiment. I next tried to do a complicated sum, but soon discovered that my ordinary inefficiency as to figures was not really increased.

A mood is like a climate and can not be reasoned with. I continued to have for some two hours this elated sense of superiority. I was for this while in that condition in which some people permanently abide.

The further test of writing a few lines of verse was tried. I found there was much effort needed. I lay down again about 5.20, observing that the outer space field seemed to be smoky. Just at this time, my eyes being closed, I began to see tiny points of light, like stars or fireflies, which came and went in a moment. My palms were now tingling, my face a little flushed. About 5.40 the star points became many, and then I began to observe something like fragments of stained-glass windows. The glass was not very brilliant, but the setting, which was irregular in form, seemed to be made of incessantly flowing sparkles of pale silver, now going here, now there, to and fro, like, as I thought, the inexplicable rush and stay and reflux of the circulation seen through a lens. These window patterns were like fragments coming into view and fading.

Hoping for still better things in the way of color, I went upstairs, lay down in a darkened room, and waited. In a few minutes the silver stars were seen again, and later I found that these always preceded any other more remarkable visions.

The display which for an enchanted two hours followed was such as I find it hopeless to describe in language which shall convey to others the beauty and splendor of what I saw. I shall limit myself to a statement of a certain number of the more definite visions thus projected on the screen of consciousness.

During these two hours I was generally wide awake. I was comfortable, save as to certain gastric conditions, which were not so severe as to distract attention. Time passed with little sense for me of its passage. I was critically attentive, watchful, interested, and curious, making all the time mental notes for future use. * * *

Especially at the close of my experience I must, I think, have been for a while in the peculiar interval between the waking state and that of sleep—the “prædormitum”—the time when we are apt to dream half-controlled stories; but as to this I am not very sure. As a rule I was on guard, with every power of observation and reflection in full activity.

A knock at my door caused me to open my eyes, and I lost whatever of wonder might have come after.

After dinner I ceased to be able to see any further display of interest. Now and then a purple or pink fragment appeared, but that was all. For a day after I noted the fact that my visions could be easily recalled by a memorial effort, but with less and less sharpness.

These shows are expensive. For two days I had headache, and for one day a smart attack of gastric distress. This came after the first dose, and was most uncomfortable. The experience, however, was worth one such headache and indigestion, but was not worth a second.

Dr. Prentiss and others describe mescal as causing insomnia. My first experience with the tincture was made early in the morning. I became deeply flushed by noon, but had no visions. I felt drowsy and slept very well the following night. The extract used, as stated, did make me sleepless up to 4 a. m., but neither restless nor uneasy.

Some interesting reflections are suggested by my experience with this vision-breeding drug, mescal. The effect on me was more or less like what is experienced in some ophthalmic megrims, and even my most brilliant visions can be matched by those I reported in 1887, and by some to be found in Dr. de Schweinitz's more recent paper.

The mode of action of mescal is somewhat curious, and may vary with the dose and the man. At first, even at the height of drug action, the visions require one to wait with closed eyes for a minute or more. To open the eyes is

to dismiss the vision, no matter how dark be the room. Suggestion availed me but little, and no act of will was competent to hold my dream unaltered.

I found in these seeming laws some resemblance to those which—in my case at least—appear to govern a quite ordinary and normal phenomenon. From childhood I, like some others, can at night, before sleep arrives, summon visions. These are not always just what I desire. Once present, I can not alter them; they shift, change, and disappear under influences not within my capacity to control or to analyze. To open my eyes, even in the most intense darkness, dismisses these visions. Is it true of opium visions? The same law certainly applies to some hysterical phantasms, but the explanation does not as yet seem attainable. My normal power to summon visions was entirely lost under mescal action. I tried to see faces, gardens, etc., but none came at command so long as I was under the influence of the drug.

For the psychologist this agent should have value. To be able with a whole mind to experiment mentally upon such phenomena as I have described is an unusual privilege. Here is unlocked a storehouse of glorified memorial treasures of one kind. There may be a drug which shall so release a mob of verbal memories, or of musical records, or, in fact, of tastes and odors. I naturally speak of things seen under mescal influence as glorified memories—certainly nothing seen in these visions was altogether outside of my known experiences—but everything was excessive—forms were gigantic, colors marvelously intermingled. In fact, nothing was simply the vision of a thing remembered and recognized except the familiar Newport Beach.

I see no obvious therapeutic uses for mescal in massive doses. It is yet to be tested by continuous employment in moderate amounts, and may be of value.

I sought so to limit the influence of mescal as to remain in full possession of all my faculties. The larger doses secure, as Dr. Prentiss has shown, more remarkable results, but may lessen the power to observe and to comment. I should dread a little lest excessive amounts might leave too permanent effects. In fact, I constantly carried for days a quite vivid image of one of these jewel clusters, seeing it mentally whenever my mind was turned upon the subject of my visions.

I could match this also by a painful experience of some years ago, but I have said enough to show the great interest of this drug for physicians and psychologists. I predict a perilous reign of the mescal habit when this agent becomes attainable. The temptation to call again the enchanting magic of my experience will, I am sure, be too much for some men to resist after they have once set foot in this land of fairy colors, where there seems to be so much to charm and so little to excite horror or disgust.

Were I to take mescal again I should dictate to a stenographer all that I saw and in due order. No one can hope to remember for later record so wild a sequence of color and of forms. But since to talk does not disturb these visions, a perfect account might easily be given. No one has told us what visions come to the red man. I should like to know if those of the navy would be like those of the artist, and, above all, what those born blind could relate; and, too, such as are born color blind. In fact, a valuable range of experiment is here to be laid open.

I append to my own statement that of Dr. Eshner, one of the clinical staff of the Infirmary for Nervous Disease. It will be seen that, although the symptoms were not unlike my own, there were some interesting differences. There was nausea, whereas I had none; there was no distinct headache, whilst mine was notable. In general, the experience was in Dr. Eshner's case more unpleasant than in mine or in those Dr. Prentiss has reported; neither were the visions so remarkable nor the colors as vivid as were those I saw. It is as well to add, as concerns my own statement, that when twice in my life I have had to take hypodermic injections of morphine for several successive nights the drug ceased to cause sleep after the third night. Later it gave rise to visions of very remarkable character, which I have elsewhere described. These were seen whether or not the eyes were closed, if only the room in which I lay was entirely dark.

Dr. Eshner writes me as follows: From doses varying from 10 to 50 drops I noticed no effect other, perhaps, than slightly diminished frequency of the pulse. Thus, an hour after taking 20 drops the pulse had fallen from 80 to 70. Fifteen minutes after a dose of 50 drops the pulse had fallen from 82 to 69, although in 15 minutes more it was again 74. The same effect was noticed after larger doses.

On May 30, at 3.50 p. m., with a pulse of 78, I took a fluid drachm. At 4.25 p. m. my pulse was 73, and I took another fluid drachm. At 4.45 my pulse was 65, and I took a third fluid drachm. At 5 p. m., with a pulse of 61, I took 40 minims, all of the preparation I had left. At 5.15 my pulse was 59; at 5.30, 64; and at 6.30, 65.

As the constitutional facts appeared, I found I could not keep at serious work; I felt some distraction, and lacked my usual mental concentration. I soon began to feel badly, lapsing into a condition of general malaise, with not a little prostration, and had to give up any attempt at work, however small. I found some comfort in lying down, and when my eyes closed I became conscious of a series of visual impressions, in most of which color sensations were present. The pictures were characteristically kaleidoscopic, particularly as regards uniformity of arrangement. They changed frequently at times like lantern pictures on a screen. The designs were various; some were Oriental, with stars and crescents, and points of light interspersed; others were mosaic in arrangement; some were screenlike; some fernlike; some showed chased figures. Neither the images nor the light were very vivid, although as a rule quite distinct. The intensity at times appeared related to the vigor with which the eyes were closed.

At about 6.30 p. m. I arose and attempted to eat a little, but failed. Nausea was quite pronounced, and there was total loss of appetite. At no time did vomiting occur.

I then lay down for half or three-quarters of an hour, and the visions were repeated. I had intended going out in the evening, and, in the hope of gaining relief, I equipped myself for a bicycle ride and started off, despite my languor and general depression. I made my way to the park without the slightest difficulty, and at Girard Bridge met and spoke to an acquaintance, stopped under the bridge to view the Memorial Day illumination, and went on. I rode in all about 8 miles, going down a fairly steep declivity with ease and descending a longer and perhaps steeper declivity with almost equal ease. I perspired en route, not unduly, but perceptibly. I felt that my pupils must be dilated from the brilliancy of the light, with prismatic radiations and the large amount that entered my eyes. I think ocular accommodation may also have been affected, although the visual languor may have been only a part of the general languor. Vision seemed not alert. I was in a state of placid indifference, free from enthusiasm, free from aspiration, without spontaneity. I imagine there was a little dryness of the secretions of the mouth and throat, because my voice appeared a little deeper and fuller than usual. I was scarcely conscious of ordinary movement, and felt as though I could scarcely make any extraordinary movement, although I was conscious of the necessity of making the effort, and of the increased exertion necessary in mounting the hill of which I have spoken. In general, however, I seemed to go on by virtue of my own momentum. In a figurative way, I felt as if I were of the same density as the medium in which I floated, so that would yield to slight external physical impulses. The feeling is one that I can best describe as muscular insensibility or motor anesthesia. I was a little indifferent as to how I rode, yet not careless nor without a sense of responsibility, but I made little effort to avoid the rougher places, and appreciated very little jolting. I sustained my equilibrium perfectly, and was not compelled to dismount other than intentionally. I rode slowly down Broad Street by the side of a four-in-hand, and listened with enjoyment to the strains of the trumpeter. I met a little messenger boy on a bicycle who made a ludicrous impression on me, and whom at his request I helped to a match without dismounting.

I reached home about half past 9, and called at the house of Dr. S. Weir Mitchell, and in his absence left a note for him. I was more fortunate in finding Dr. J. K. Mitchell at home, who noticed the deepening in my voice, dilation of the pupils, some injection of the eyes, a little flushing of the face, increased knee jerks and active muscle jerks, a heart beat of 72, and, as he thought, some evident effort in speech. My own feeling was one of partial release of inhibition, of relaxation of restraint, and of repression. The state was not a pleasurable, but rather a helpless one. I could write freely and with ease about what I had passed through and was passing through, and I experienced a certain freedom and fluency of expression.

I sat up and read from about 10 until half-past 12, the visions returning whenever I closed my eyes. Now I was again able to see all sorts of new designs, fresco work, porcelain decorations, tapestry figures, intricate laces, parquetry, diagrams, various kinds of scrollwork, etc. I endeavored to picture an American flag, but only partially succeeded after I had retired, and then my flag

was furled. I saw coats-of-arms and shields and the like. All colors were represented. I looked especially for blue, as Dr. Mitchell had told me that he had seen all colors but blue, and I was successful. At one time I saw various shadows of green, and at another especially purples, violets, lilacs, etc. In none of the images were people or animals or other objects than designs represented.

As I read I was easily pleased. At this time I experienced a sense of nausea, with a suggestion of burning and weight in the umbilical region; but this was gone by the following morning.

Before going to bed I partook of a sandwich and some milk. I found the sense of taste benumbed. I was not able to fall asleep for some time. My sense of hearing seemed to be more receptive, but less acute. The condition might be described as an impairment of the auditory accommodation comparable to the corresponding ocular state. My breathing failed specially to attract my attention, but seemed shallow. I was conscious of pain on being pinched.

The night was a restless one, with some snatches of sleep of varying length, but I arose with ease at the usual hour, feeling not much the worse for my late experiences, and not at all sleepy. There remained a sense of fullness in the head, but no other reminder. I partook of my usual breakfast with ordinary relish. The preparation had a disagreeable nauseous taste, with suggestion of pungency.

Here was a man, a physician, experimenting upon himself, taking what for a white man would be considered a large quantity of this drug, not in its crude condition, treating patients, making diagnoses, reading, and so on.

The Indians say that, on the first trial, 8 or 10 generally produce nausea, but after that the feeling seldom recurs.

Mr. SNYDER. What is the date of that letter?

Mr. MOONEY. 1896.

Mr. HAYDEN. I have here a pamphlet which contains this quotation from Dr. S. Weir Mitchell:

I predict a perilous reign of this mescal habit when this agent becomes obtainable. The temptation to call again the enchanting magic will be too much for some men to resist after they have set foot in this land of fairy colors, where there seems so much to charm and so little to excite horror or disgust.

That seems to be the conclusion of Dr. Mitchell on the subject. From your reading of what he has written do you gather that he favors the use of peyote?

Mr. MOONEY. That is covered in the article just quoted. Here is one of his letters written in 1903:

1524 WALNUT STREET,
Philadelphia, December 28, 1903.

Mr. JAMES MOONEY,
Dartington, Okla.

DEAR MR. MOONEY: I thank you very much for your kind note. What I meant in my last was that despite all we have yet learned I do not get clearly in possession of the exact nature of the charms or visions which mescal gives to the Indian. I wanted to know whether these were colored visions and brilliant as were mine and those of Friend Prentiss. This is not very important, however. I write now principally to thank you and to express my amazement at the action of the Legislative Association of Oklahoma. I can see how it may open the way to much cruelty and injustice. If you were to write an article calling attention to this and to the regulations of the Indian Office, as you quote them, and send it to the Outlook I think it would be of service.

Yours, very truly,

WEIR MITCHELL.

Mr. HAYDEN. What was the date of that letter?

Mr. MOONEY. 1903. I have another one here from Dr. Mitchell, in which he refers to his article in the British Medical Record, already quoted, and says:

As far as I remember, I took the substance of nine buttons, and had an afternoon and evening in fairyland. * * * I wish you would tell me where I can

find the law forbidding its use in the United States under penalties. It is really a rather harmless drug as compared with most of the others which men use, and I think such a law quite ridiculous.

Yours, truly,

WEIR MITCHELL.

Mr. HASTINGS. What is the date of that letter?

Mr. MOONEY. About the same period—December 17, 1903. That is about the period of this experimentation.

Mr. HAYDEN. In the meantime Utah and Nevada have passed such laws.

LAKE MOHONK CONFERENCE,
Ulster County, N. Y., February 9, 1915.

DEAR MR. MOONEY: Your letter of January 30, with inclosed acknowledgment of our current report, is very interesting. Since my knowledge of peyote consists of what is told me about it. I am decidedly of no definite opinion; but if the good people who treated the subject at Mohonk have been so completely deceived, perhaps some time we can hear from the other side. We want to get at the real facts.

Reciprocating your good wishes,

Very sincerely, yours,

H. C. PHILLIPS, *Secretary.*

Mr. JAMES MOONEY,
Bureau of American Ethnology, Washington, D. C.

ANDOVER, MASS., *June 4, 1915.*

Mr. JAMES MOONEY,
Bureau of American Ethnology, Washington, D. C.

DEAR MR. MOONEY: Many thanks for your letter of May 20. I should have answered you before, but have been very busy, indeed. I appreciate all that you say, and have filed your letter for future reference.

At Lake Mohonk conference next October they are going to discuss the use of peyote. I think it would be well to present the Indians' point of view. I have the stenographic copy of the statements made by yourself about the Indians at the Board of Indian Commissioners' meeting last February. I intend to write a circular letter to these Indians and others and get their point of view. This summer I shall write to Mr. Smiley and see if it is not possible to persuade him to have some of the Indians come on and present their side of the argument. If you can give me the names of a number of Indians to whom you think I should write, it will afford me great pleasure to communicate with them. I hope you can attend the conference and speak yourself.

I go to Maine June 11 to explore, and shall be gone until September 15. My address will be Castine, Me.

Very sincerely, yours,

WARREN K. MOOREHEAD.

NOTE.—Prof. Moorehead is a prominent scientist and archeologist, and a member of the Board of Indian Commissioners. He is responsible for ventilating the Wisconsin Indian timberland frauds.—J. M.

WALTHILL, NEBR., *August 21, 1915.*

DEAR MR. MOONEY: Will you send me, if you have it, the address of Mr. Phillips, the secretary of the Mohonk conference. I had it, but it has disappeared, and I have an idea that you have it or can procure it for me, so I am writing you for it.

There are a number of the Indians here who desire to send representatives to the conference this fall to present their side of the peyote question, if it is planned to be brought up, and I wish to ask Mr. Phillips if he can procure invitations for two from the Omahas and two from the Winnebagoes.

I am planning to procure some graphophone records of some of the songs used by the peyote people in their exercises, to show their religious character. They have many songs with words and several stanzas which show clearly that these people worship God and not the peyote, as some of its opponents claim they do.

Let me hear from you as soon as possible about this address. It might, perhaps, in order to expedite matters, be a good plan for you to address Mr. Phillips about this and then send me his reply. I expect to be here until the 18th of next month, and I want to be sure of the invitations before I leave, so that the Indians may begin to choose their representatives and to make arrangements for the payment of their traveling expenses to and from Lake Mohonk.

Your friend,

F. LA FLESCHÉ.

NOTE.—Mr. La Flesché is a prominent member of the Omaha Tribe, a graduate at law, author, and member of the Bureau of American Ethnology. His testimony before the Board of Indian Commissioners and the More Indian Committee appears elsewhere.—J. M.

ANDOVER, MASS., September 13, 1915.

JAMES MOONEY, Esq.,

*Smithsonian Institution, Bureau of American Ethnology,
Washington, D. C.*

MY DEAR MR. MOONEY: I have your letter of September 8, on return from Maine, and at once reply. I have written to Mr. Phillips, secretary of the Lake Mohonk Conference, with whom I have intimate relations, and I have told him that he should by all means invite yourself, Mr. La Flesché, and the gentlemen you have named. I hand you carbon copy of my letter to him. It explains itself. I believe that the Indians' side of the peyote and all questions should be presented. We have had entirely too much white domination, not only in every branch of the Indian service, but in everything else as well.

Thanking you for calling my attention to the matter, I am,

Very sincerely, yours,

WARREN K. MOOREHEAD.

SEPTEMBER 13, 1915.

H. C. PHILLIPS, Esq.,

Lake Mohonk, N. Y.

MY DEAR MR. PHILLIPS: I hand you letter from my friend, James Mooney, Esq., which explains itself. I have known Mr. Mooney for 25 years. He is one of our leading ethnologists, and in addition to his scientific work, he has always been interested in Indian problems and the humanitarian side of the Indian. In his published reports he has often called attention to various injustices perpetrated on Indians.

I am quite aware that some of the people at Mohonk may not want to hear the Indians' side of the peyote question, but I think that the Indians' side should be presented as well as the point of view of the white people and the missionaries. I have not personally seen the ceremonies connected with the use of peyote, but to the best of my knowledge and belief, the peyote is taking the place of whisky. If peyote is an evil, whisky is certainly a far greater evil. I firmly believe that if peyote is prohibited the Indian will return to the use of whisky, and the attendant evils such as debauchery, gambling, etc., will increase.

Be this as it may, and although some of the others would not agree with me, I think if Mohonk is to be a real open parliament both sides of every question should be presented. If those who do not believe in the use of peyote win a victory over the Indians, that victory will count for much more if won in open debate than otherwise. On the other hand, if the Indians persuade us that we have been given a wrong conception of the use of peyote and what it really means, in justice and fair play we should afford them a hearing.

I shall be under obligations to you if you will take this up with Mr. Smiley and also if the invitations can be issued to the Indians to whom Mr. Mooney refers.

Thanking you, and with best wishes, I am,

Very sincerely, yours,

WARREN K. MOOREHEAD.

LAKE MOHONK CONFERENCE ON
THE INDIANS AND OTHER DEPENDENT PEOPLES,
Mohonk Lake, N. Y., September 15, 1915.

DEAR MR. MOOREHEAD: We have your letter of September 13 as well as one on the same subject from Mr. Mooney. We are sorry there seems to be some misunderstanding about taking up the subject of peyote at the conference this fall, and that the opportunity was not grasped last fall by those who wish to present the other side. The fact is that this year the plans were practically settled some time ago as to the specific subjects to concentrate upon next month, namely, the present-day needs of Indian administration and conditions among the Five Civilized Tribes, and, of course, any subject now brought in would not be given justice in the time left available after the specialized subjects were covered. Of course, if the matter comes in incidentally it will be given a hearing; but, as I have said, it hardly seems right to begin now to work up a discussion on peyote that would be worthy of the subject and of the conference. Perhaps this can be considered at some future conference and dealt with pro and con if thought desirable. In consideration of this, do you think we have chosen wisely, or do you think it would be better to give opportunity for what would prove to be, probably, a somewhat haphazard discussion of peyote? We had invited Mr. La Flesche to present the Indians' point of view on the administration question, but have not yet heard from him. With kind regards,

Very sincerely, yours,

H. C. PHILLIPS, *Secretary.*

HON. WARREN K. MOOREHEAD,
Andover, Mass.

ANDOVER, MASS., *September 17, 1915.*

H. C. PHILLIPS, Esq.,
Secretary, Mohonk Lake, N. Y.

MY DEAR MR. PHILLIPS: I have your letter of September 15. I did not know that there was any opportunity afforded the Indians last fall to discuss peyote. All I heard was the one-sided discussion on the part of missionaries. I did not know that the Indians had been asked to present their side last fall. If they were and declined they have no cause to complain. If there is but one side to the question, that was presented last fall and there is no need for anything else. But if there is another side to the question, and if the taboo of peyote would drive the Indians to whisky and gambling, we are making a big mistake. If there is justice in that claim then the men who spoke at the conference last fall must assume responsibility for whatever happens.

I have no desire to interfere with your program or change your plans. I supposed there was some time left available, particularly so since we are to have more discussion from the floor and not so many "set pieces." A number of us began to think that we had too many of the "polished and ornate" addresses and not enough speeches from the floor. Men do not talk quite so smooth when speaking extemporaneously, but they certainly plead from the heart.

Mr. Mooney is an old friend of mine and he may not have been aware that your program was complete when he wrote. I do not feel like asking you to change your program, but I don't like to see Mr. Mooney, Mr. La Flesche, and the others left out. Personally I would rather hear them than some of the Congressmen and others who consume a great deal of time but do precious little of real good for the Indian.

Very sincerely, yours,

WARREN K. MOOREHEAD.

LAKE MOHONK CONFERENCE ON
INDIAN AND OTHER DEPENDENT PEOPLES,
Mohonk Lake, N. Y., September 8, 1915.

DEAR MR. MOONEY: It is a disappointment to us to have your letter of September 8 saying you can not come to the conference next month, for we believe you would find it of interest. It would seem after so many years almost your due to make first-hand acquaintance with the conference, and we certainly hope you can do so some time.

Concerning the program for next month, it is a surprise to us that Mr. Moorehead thinks the subject of peyote is to be prominently brought up this fall, though perhaps he may have gotten that idea by knowing the custom of giving opportunity at Mohonk for free discussions. Last year opportunity was given for both sides to be presented, the subject reading "Liquor and peyote as affecting the Indian problem." There seemed to be at that time no advocate of its use who was ready to present his side. For this fall definite subjects have so far been formulated that there would be little chance to do justice to any other big topic, and it would seem better to postpone the subject to some year when it can have more thorough discussion.

Mr. La Flesche has already been invited to give the Indians' point of view of the administration question. Would the Indians whose names you give be likely to come if the peyote question is not up?

Very sincerely, yours,

H. C. PHILLIPS, *Secretary.*

MR. JAMES MOONEY,

Bureau of American Ethnology, Washington, D. C.

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., November 3, 1915.

MR. H. C. PHILLIPS,

Secretary Lake Mohonk Conference, Mohonk Lake, N. Y.

DEAR MR. PHILLIPS: About two months ago, in accordance with the request of Mr. Francis La Flesche, of the Omaha Tribe, and the earlier suggestion, in June preceding, of Prof. Warren Moorehead, a member of your business committee and also of the Board of Indian Commissioners, I forwarded you the names and addresses of several representative educated Indians who were anxious to present the Indian side of the peyote question before your conference to be held on October 20-22, with the request that invitations be extended to them, and stating also that in anticipation of such opportunity two of the tribes concerned were taking steps to raise funds to send representatives at their own expense. The request was warmly seconded by Prof. Moorehead on the ground of plain justice.

In reply you stated, in nearly identical letters of September 15, to Prof. Moorehead and myself, that the subjects for discussion at the meeting "were practically settled some time ago" (by whom is not stated), peyote not being among them, although it might come in "incidentally."

The Indians were not invited, and the opportunity which they had solicited to speak on their own behalf was not afforded. Mr. La Flesche, however, who had been invited to discuss the more general subject of administration, was present, but under the circumstances had no chance to speak upon the subject which his people had decided that he should present.

I learn, however, that a Federal official took occasion to tell what he was doing to stamp out the peyote religion from among the tribes, and that the conference later adopted a resolution indorsing his effort. This seems to go beyond the "incidental" limit.

In this resolution, as in your former conference proceedings, "liquor and peyote" are uniformly coupled together, although the two are diametrically opposed to each other, the peyote adherents abjuring entirely the use of liquor, which is the chief reason why some of the best educated men among the Indians defend the peyote teaching. The continued linking together of these two names is in itself an injustice, as conveying a false and prejudicial idea.

In your letter to Prof. Moorehead you say: "We are sorry there seems to be some misunderstanding about taking up the subject of peyote at the conference this fall, and that the opportunity was not grasped last fall by those who wished to present the other side." In reply he writes you: "I d'd not know that there was any opportunity afforded the Indians last fall to discuss peyote. All I heard was the one-sided discussion on the part of missionaries. I did not know that the Indians had been asked to present their side last fall. If they were, and declined, they have no cause to complain." To make sure on this point I have carefully gone over all our correspondence covering that period and have inquired of other friends—some of Indian blood—to whom the customary printed invitations were sent, and find that to none of us was an

intimation given, by circular or letter or otherwise, that peyote was to come up for discussion. The discussion was confined to an officer interested in its suppression and to four missionaries, all by profession antagonistic to an Indian religion. No one of them could speak from inside experience. I venture to say that if, it were made known that opportunity would be given to Indians for free discussion of this subject at the Mohonk conference a dozen western tribes would gladly nominate delegations of their best picked men and send them there at their own expense for that purpose.

With respect,

JAMES MOONEY.

Platform of the thirty-third annual Lake Mohonk Conference on the Indian and Other Dependent Peoples, 1915:

The thirty-third annual Lake Mohonk Conference on the Indian and Other Dependent Peoples gratefully recognizes the progress secured toward comparative justice and rights and fair administration for the Indian. It approves the stress laid by the present administration on the conservation of the health of the Indians and its insistence on more hospitals and greater medical cars, and it applauds the efficient efforts to stop the sale of intoxicants and the use of peyote.

LAKE MOHONK CONFERENCE ON
INDIAN AND OTHER DEPENDENT PEOPLES,
Mohonk Lake, N. Y., November 8, 1915.

DEAR MR. MOONEY: We are glad to have your courteous letter of November 3, for it is our endeavor to make Mohonk Conferences a synonym of impartiality, and with this in view have always tried to have all sides represented in the discussions of any subject. It is this point of view that makes us appreciate heartily your stand, if you deem that we have been unjust in the discussion of peyote. It was up for consideration on both sides last fall, and most of those since recommended by you to speak for the use of peyote were then invited. Possibly we did not lay enough emphasis on the importance of the subject, but certainly we did not wish to discriminate, and only wish we might have had your recent suggestions at that time. This fall they came so near the conference time that there was no opportunity to introduce another subject as it should be brought in in order to give both sides an equal representation, and therefore the matter was left from the program, the brief mention of the subject in the conference being entirely incidental. The platform reference came over from last year, and simply indicates inability of anyone to control a platform committee. Before another conference we will hope to arrange so that the discussion of all topics considered make for the benefit of all concerned.

Thanking you again for your interest,

Very sincerely, yours,

H. C. PHILLIPS, *Secretary.*

MR. JAMES MOONEY,
*Bureau of American Ethnology,
Smithsonian Institution, Washington, D. C.*

LAKE MOHONK CONFERENCE ON
INDIAN AND OTHER DEPENDENT PEOPLES,
Mohonk Lake, N. Y., October 8, 1916.

DEAR MR. LA FLESCHÉ: Many thanks for your full letter of October 3. We are very sorry, indeed, that you can not see your way clear to get to the conference, and appreciate the care with which you have written out your views on peyote and certain other matters relating to Indian affairs. As a result of not hearing from Mr. Mooney and not having your reply until this time, we have decided not to have a general discussion of peyote unless we could have one of you or some one who, in your opinion, was well qualified to present the subject. We understand, however, it will be touched upon in an address on another subject by Mr. Vaux, one of the Board of Indian Commissioners, who has seen something of the peyote religion during a recent tour of Oklahoma and who is somewhat inclined to your point of view—at least, he is now entertaining reasonable doubts as to the wisdom of condemning peyote. It would appear, there-

fore, that the only utterance arranged for in advance would be rather in favor of peyote. It wouldn't be a bad thing if you should see fit to write a line to Commissioner Vaux explaining the probable inability of yourself or Mr. Mooney to come to the conference and suggesting that he give the subject a little more emphasis in consideration of these facts. His address is Bryn Mawr, Pa., and his full name Hon. George Vaux, jr. At present I know of no better way of giving effect to the sentiments in your letter, especially in view of the time-honored rule making it a most difficult matter to secure the reading of a speech or communication by anyone except its author. Mr. Malcolm McDowell, the new secretary of the Board of Indian Commissioners, has also made some study of the subject, and is, I think, not unfavorably impressed with what he also saw in Oklahoma. He will be at the conference, and perhaps in an unofficial capacity he might be able to assist in answering any arguments that might possibly be brought up in any informal discussion from the floor.

The question of the right of an Indian to dispose of his land by will is being carefully noted among the list of subjects which ought some time to be discussed at Mohonk. It is now too near the conference to arrange for a formal paper on the subject, but by another year we may be able to get to it. The question of illicit traffic in liquor has been made prominent at several conferences, and Mohonk has repeatedly gone on record on that subject. It ought to be brought up again, and in connection with the fair discussion of the peyote situation, which we certainly hope to have some year soon.

With very kind regards,

Sincerely, yours,

H. C. PHILLIPS, *Secretary.*

MR. FRANCIS LA FLESCHÉ,
Bureau of American Ethnology, Washington, D. C.

NOVEMBER 26, 1915.

MR. H. C. PHILLIPS,

Secretary Lake Mohonk Conference, Mohonk Lake, N. Y.

DEAR MR. PHILLIPS: Your kind letter of November 8 has awaited reply until now, owing to my continued weakness.

The names of Indians recommended by me for the peyote discussion of October just past, either directly or by suggestion to Mr. Moorhead, were those of Messrs. La Flesché, Sloan, Bonnicastle, Warden, Wells, Peawo. So far as I can learn, only the first named was invited in 1914, and he states that he had no advance information that peyote was to be under discussion.

While working for the uplift of the Indian, we must recognize the fact that his own civilization had certain good points, which the educated men of the race are willing to defend.

With respect and best wishes,

JAMES MOONEY.

WASHINGTON, D. C., October 3, 1916.

MR. H. C. PHILLIPS,

Secretary Lake Mohonk Conference.

DEAR MR. PHILLIPS: I have received your letter of September 18, 1916, expressing the hope that I would attend the Mohonk conference to be held October 18th to the 20th. I thank you for the invitation and regret that on account of the pressure of my work it will not be possible for me to be present at the conference this year.

You ask of me advice on two subjects.

The first is in regard to a consideration of the use of the peyote by the Indians and to allow those Indians who favor its use to present their views on this question. In connection with this subject you refer to a criticism made by Mr. James Mooney of the action taken by the conference last year upon the peyote question.

I am inclined to agree with Mr. Mooney in his criticism, for the reason that at the last conference only those who were opposed to the peyote were given a hearing, while those who were directly concerned with its use were ignored and were not invited to offer their testimony to the meeting when the subject was to be taken up and acted upon. Similar one-sided acts in the past have led to serious mistakes and to the commission of injustice to the Indians at the hands of those who had, officially, absolute control over the Indians.

The notion has obtained that the Indians were not capable of thinking for themselves, of having sentiments like other human beings, therefore they were not consulted or allowed a voice in the management of their personal affairs. Laws have been enacted, and policies put into practice regardless of the Indians' wishes and not infrequently to their injury. I need not point out instances, as everyone who is earnestly and intelligently interested in the well-being of the Indians is familiar with the story of the wrongs that have been committed against them.

During the past four years I have personally made careful observations of the use of the peyote, which has a part in a new religion now practiced by the Omaha, Osage, and Ponca Tribes, and I have failed during all this time to discover the harm that certain persons have ascribed to its use. If half of what has been said against the peyote had been true, then many of my relatives and best friends among the Omaha would be dead or in the insane asylum; but they are to-day strong, healthy in body, and vigorous in mind, although they have used the peyote for many years. It should be remembered that the peyote is not taken for self-indulgence similar to the customary use of tobacco, but it is employed only during the ceremonies connected with the new religion, which has its meetings once a week except during the busy seasons of planting, cultivating, and harvesting the crops, when the meetings take place about once a month.

Before I had given personal attention to the use of the peyote I entertained a strong prejudice against it and a doubt as to the influence of the religion of which it is a part, but this prejudice was removed when I observed the life of those who had accepted the "new religion" and heard the prayers of Omaha men like Ardent Sansouci, Harry Lyon, and Philip Walker, not once but a number of times, and had visited their homes and had seen how they were now living. All these men were schoolmates of mine, who later in life passed through the fire of intemperance, that at one time threatened to consume the entire tribe. For a number of years a deplorable state of drunkenness prevailed among the Omaha, during which time assaults, abuses of women and children, even murder, were rampant, so that it became dangerous for people to be on the roads at night on account of drunken men. The agent placed upon the reservation to look after the welfare of the Indians was well aware of this condition, but he seemed to have exerted little or no influence of any kind to prevent the use of intoxicants by the Indians. During this time three men were killed in drunken brawls. When this state of affairs was at its worst the Winnebago Indians, whose condition had been no better, introduced to the Omaha the peyote with its new religion. As a result drunkenness ceased among those who accepted the "new religion"; it became safe for whites as well as for Indians to travel the roads at night and there were no more abuses of women and children.

The above is a mild statement of the conditions that existed before the introduction of the "new religion." The stopping of the use of intoxicants by those who took to the "new religion" alone makes me thankful and revives my hope that the Omaha will yet become sober and useful citizens. As to the religious part, I do not hesitate to say that the three men I have mentioned, as well as others, are as earnest in their faith as any believer in the Christian religion could be. They strive to live up to the simple teachings of the "new religion," which they can comprehend. These teachings, briefly stated, are to inculcate truthfulness, honesty, morality, the avoidance of slander, of idleness, and all intoxicants. The members are taught to comfort those who are bereaved and to help those who are in want. The teachings of the Christian religion, with its complexity of forms, these people were not able to fully accept and understand. Knowing these facts I have stated to be true, I can not, with an easy conscience, join in the hue and cry against the peyote, with its accompanying religious teachings.

I hope I am not merely piling up words that may never have any effect. The conference has hastily spoken against that in which many of the Indians have put their faith, and it did this without offering to the accused even the empty form of a hearing, an act which is not in accord with the spirit of fairness, a spirit that characterizes the people of this country.

Second. You ask me if you might put me down for an address on "Present-day needs of Indian administration." I will mention two of these needs. First. The necessity at the present time of putting forth a greater effort by those in charge of Indian affairs to stop the illicit traffic in liquor among

Indians, particularly among those who are shortly to take upon themselves the full responsibility of citizenship. We hear reports of great progress being made by the liquor-suppressing force; but, in actuality, drinking is still prevalent and the boot-legger is as active as ever. Within the last two years two murders have been committed on the Omaha Reservation as a result of drinking, the victims being an old man and a woman. During my stay among the Osage last spring an officer said to me: "The liquor traffic is still going on, and although I am fighting it with great odds against me I propose to keep on fighting. There is one thing I can say in favor of the peyote people, they are truthful and I can depend upon their word, while I can't believe, even upon oath, those who drink." Second. A law has been enacted and is now in operation by which the Indian whose land is held in trust by the Government is enabled to dispose of his property by will, subject to the approval of the Secretary of the Interior. While I am confident that the educated Indian can exercise this right with safety to himself and to those to whom he wishes to leave his property I have grave doubts as to the uneducated Indian, who must depend upon an interpreter for the making of his will. I would therefore suggest that where the maker of a will is an uneducated Indian, and it appears that the beneficiaries of the will are not related to him by blood, a careful inquiry be made as to the circumstances surrounding the making of the will before submitting it to the Secretary for approval.

Again I thank you for your invitation to speak on the Indian needs and regret that I am unable to be present at the conference.

Very truly, yours,

FRANCIS LA FLESCHÉ.

WASHINGTON, D. C., *October 14, 1916.*

HON. GEORGE VAUX, JR.,

Lake Mohonk, N. Y.

DEAR MR. VAUX: From a letter addressed to me by Mr. Phillips and a conversation I have had recently with Mr. McDowell, I understand that in an address you are to make before the Mohonk Conference you will mention some of your personal observations made during a recent tour in Oklahoma of the peyote religion as practiced by the Osage Indians. I do not know how you were impressed with this new worship of my Osage friends or what conclusions you have reached concerning it, but I am pleased that you have taken the trouble to observe it yourself and to judge it fairly and impartially from actual personal knowledge and not from hearsay.

At the last conference and that of the year before only those who were opposed to the peyote were given a hearing, while those who were directly concerned with its use as part of a worship were ignored and were not invited to offer their testimony at the meeting when the subject was to be taken up and acted upon. Similar one-sided acts in the past have resulted in serious mistakes and to the commission of injustice to the Indians at the hands of those who officially had absolute control over them.

The notion has obtained that the Indians were not capable of thinking for themselves, of having sentiments like other human beings; therefore, they were not consulted or allowed a voice in the management of their personal affairs. Laws have been enacted and "policies" put into practice in the management of the affairs of the Indians, regardless of their wishes and not infrequently to their injury.

During the past four years I have personally made careful observations of the use of the peyote by the Omaha, Osage, and Ponca Tribes as a part of the new religion practiced by them, and I have failed during all this time to discover the harm that certain persons have ascribed to its use. If half of what has been said against the peyote had been true, then, many of my relations and friends among the Omaha would be dead or in the insane asylum, but they are to-day strong, healthy in body, and vigorous in mind, although they have used the peyote in their worship for many years. It should be borne in mind that the peyote is not taken for self-indulgence, similar to the customary use of tobacco, but it is employed only during the ceremonies connected with the new religion, which has its meetings once a week, except during the busy season of planting, cultivating, and harvesting the crops, when the meetings take place about once a month.

Before I had given personal attention to the use of the peyote I entertained a strong prejudice against it and a doubt as to the influence of the religion of

which it is a part; but this prejudice was removed when I observed the life of those who had accepted the new religion and heard the prayers of Omaha men like Ardent Saunsoci, Harry Lyon, and Phillip Walker a number of times on public occasions and in private and had visited their homes and had seen how they were now living. All these men were schoolmates of mine, who later in life passed through the fire of intemperance that at one time threatened to consume the entire tribe. For a number of years a deplorable state of drunkenness prevailed among the Omaha, during which time assaults, abuses of women and children, even murder were rampant, so that it became dangerous for people to be on the roads at night on account of drunken men. The agent placed upon the reservation to look after the welfare of the Indians was well aware of this condition, but he seemed to have exerted little or no influence of any kind to prevent the use of intoxicants by the Indians. During this time three men were killed in drunken brawls. When this state of affairs was at its worst the Winnebago Indians, whose condition had been no better, introduced to the Omaha the peyote with its new religion. As a result, drunkenness ceased among those who accepted the new religion, it became safe for whites as well as for Indians to travel the roads at night, and there were no more abuses of women and children.

I do not hesitate to say that the three men I have mentioned, whose prayers I have heard, as well as others who have accepted the "new religion," are as earnest in their faith as any believer in the Christian religion could be. They strive to live up to the simple teachings of the "new religion," which they can comprehend. These teachings, briefly stated, are to inculcate truthfulness, honesty, morality, the avoidance of slander, of idleness, and all intoxicants. The members are taught to comfort those who are bereaved and to help those who are in want. The teachings of the Christian religion, with its complexity of forms, these people are not able to fully accept and understand. Knowing these facts I have stated to be true, I can not with easy conscience join in the hue and cry against the peyote, with its accompanying religious teachings.

The conference has hastily spoken against that in which many of the Indians have put their faith, and it did this without offering to the accused even the empty formality of a hearing, an act which is not in accord with the spirit of fairness, a spirit that characterizes the people of this country.

In the practice of this "new religion" the Indians are exercising a right guaranteed by the Constitution to every citizen of the United States, the right to worship according to the dictates of his own conscience. The Indians who have accepted the "new religion" worship God and ask help from Jesus Christ, and is not this in accord with all those who profess Christianity?

Pardon me for writing to you at such length upon this subject, but I feel that if the attacks upon this "new religion" succeed greater harm than good will be the result.

Very truly, yours,

FRANCIS LA FLESCHE.

[From address of Hon. George Vaux, jr., chairman Board of Indian Commissioners, on visit to Osage Indians (p. 74) in Lake Mohonk conference report for 1916.]

The question of peyote was one that we found a very active one among these Indians. I do not care about going into the discussion of that this evening, and possibly I should get myself into hot water if I were to say some of the things which I heard in the Osage country. Undoubtedly, however, there is in connection with the use of peyote, a cult or religious performance which should be very carefully investigated and the effect of it fully understood before we can deal with the question of peyote with wisdom and without doing a great deal of harm.

Here is a letter from one of the representative men of the Arapahoe Tribe, an educated man, Jack Bull-bear, educated in the Government schools in the East. The name is a corruption of his proper Indian name, Chaq, meaning "Comanche," with his father's translated name added. He has been a counsellor and delegate of his tribe for perhaps 20 or 30 years. He wrote this statement for one of the local papers in Oklahoma. Is there time to read this to the committee?

Mr. TILLMAN. Just let it go into the record.

Mr. MOONEY. All right, then, here it is, with accompanying letter. I submit also another from him bearing on the same subject, and another from another member of the Arapahoe council, which has just come to me:

COLONY, WASHITA COUNTY, OKLA., May 27, 1917.

JAMES MOONEY,

Washington, D. C.

DEAR FRIEND: I have been so busy in farm work ever since I came home from Washington, D. C. Our peyote friends are much progress in farming than ever before, and are trying to live up to it. All of our friends are well at present, especially of my family. I am inclosing you some of my work for the peyote people.

Yours, truly,

J. B. BEAR.

P. S.—Keep your eyes on peyote there and let us know it at once whenever they try to bring up something about peyote.

J. B. B.

ARAPAHOE INDIAN CHIEF EXPLAINS ABOUT AN INDIAN RELIGIOUS SOCIETY—PEYOTE SOCIETY IS GOOD ORGANIZATION FOR INDIANS, ACCORDING TO PROMINENT LEADER.

By Jock B. Bear, Arapahoe Indian Chief.

There has been considerable agitation lately regarding the so-called harmful effects of the peyote bean upon certain Indians who are known as peyote eaters. Indian agents, Indian missionaries, and others have been trying for several years to have laws passed prohibiting peyote the same as opium or other narcotics. The Times is in receipt of the following article on the peyote from the Indian peyote eater's viewpoint, written by Jock Bull Bear, a well-known leader of the peyote bands. This Arapahoe Indian chief is an authority on this subject among the Oklahoma Indians, and at present is in Washington, D. C., on a mission of importance to members of his tribe.—*Editor*.

PEYOTE AMONG THE INDIANS.

I was a student at Carlisle Indian Training School, Carlisle, Pa., from 1880 to 1883, and was baptized as a Presbyterian Church member. I, of course, had my faults, and was a pretty unruly student. When I returned to my home among my tribesmen on the Cheyenne and Arapahoe Reservation, in Oklahoma, I joined the commonly called Peyote Society. I joined this society, however, among the Comanches, in 1884. I have used the peyote bean for the last 32 years and am now 54 years old, and I have six children, all grown and married, and I am the grandfather of 10 grandchildren. I live in a nice little home, with a small farm of my own. All of my children have good homes. I believe I have all of these things because of what my religion has done for me. And I do not use any intoxicating liquor of any kind nor indulge in gambling. And my sons, daughters, and sons-in-law all have had experience with this little herb called the peyote bean, or mescal button, that has been so much talked about and against by the inexperienced persons who know nothing about it except what they have heard. I speak from experience, having been a leader in this religious society for 23 years.

Now, I am going to relate some of the things I have learned by experience concerning this religion, and say something about what the enemies of this religion have said about it. In writing about the herb or peyote I am not quoting what others have said, but what I know from personal experience to be facts.

In the first place it is not so that when a person eats two or three of the peyote beans, or mescal buttons, they will see all different kinds of colors of things. I have eaten from 12 to 30 peyotes at different times and did not see such things, nor did I see such things as big cats, big snakes, big centipedes, and such things, that are dangerous or very laughable to human beings.

I wish to say that our meetings consists of prayers and testimonies by the members and all those who are present. Singing is also a part of the ceremony, and the members worship Almighty God, the One we must trust and

obey. The service lasts in this manner all night or until morning. Everything is carried on in a nice respectable manner. Now, in comparison with intoxicating liquor or drugs that contain alcohol or opium, the effect is entirely different.

Give one person a quart of whisky and give to another person 12 good peyote beans and you can soon have a good comparison of effect, and you can soon know the difference between intoxication with whisky and the peyote religion, as we call it. It is nonintoxicating and it is harmless, nor is it dangerous, any more than to drink wine in the church or eat bread in the church.

An Arapahoe Indian who was a great gambler claimed to have eaten some peyote to help him overcome his bad habit of gambling, but he says it made him see snakes and centipedes instead, and the third day it made his skin feel like that of a snake. I say he is wrong and mistaken in that statement he made.

There is no three days' meeting at any time. The meetings only last one night, not longer than from 9 o'clock at night until 6 o'clock in the morning. The meeting is then ended and everybody just waits for dinner and then everybody goes home to do what work they have to do. Now the Arapahoe Indian just mentioned joined the Peyote Society for a few weeks, but could not get along without gambling and drinking strong liquor, because he was not allowed in that religion. So he discharged himself from the Peyote Society. And he turned around and applied for patent in fee for his allotment.

This was granted and he sold it in the next few days after he got it and used all that money for gambling and intoxicating drinks. He did not one time visit sober at the assembling. He also said he saw women tear their clothes and pull their hair from their heads. I have used peyote 32 years and go to the meetings often in the year and I never see anything like that.

A statement was made by some one that water is drawn from the peyote and is poured into the little children's ears, and many other things, many of which are conflicting statements, made by both white people and Indians.

Now, these persons who speak against peyote when they don't know it, what it is, should be ashamed. I think they are a little too fast. Some claim that members of the Peyote Society and their children are dying off fast. I wish to be reasonable in this matter, but I do not think I would have so many children, and especially 10 grand children, living to-day and in good health if it were true. I think I can speak truer from experience than those can who do not know for themselves.

I think I can explain also about the articles that are used in the peyote ceremonies. I know what these things represent from the beginning to the end of the ceremony. And these who make complaint against peyote and peyote religious people ought to learn better about it and then they will not make so many false reports from just what somebody thinks or some one has heard about.

These things that somebody said about it does not make it true. I don't think anyone ever saw those bad things that are mentioned before on account of using peyote. Those who have used it many years like myself never see such things. Such things do not happen in that religion.

Our religious work teaches us and our children to live right and care for our families and try to better our condition. We try to live as prohibition people. We try to help our State wherever we live.

Instead of trying to surpress the use of peyote among the Indians it is better to encourage its use as a means of combating the liquor habit and to make them be better Indians.

I do not pretend to be a preacher among the Indians, but only trying to help them to better things, good behavior, and telling them our tradition of the many past generations, keeping alive our unwritten book.

Our doctrine is penniless and helpless—not like out pale-face brothers' religion, paying big salaries for preaching to the people. There would be no harm for any honest person to come to our ceremony in person to learn about it and know the truth about peyote. Our religious peyote members, as we might express it, are not against anything that is good, or in truth of worshipping, or Christianity.

We try to be friendly with all, and Christianity is our motto through life, and we so teach our children.

A party of respectable men. Supt. Watsworth, a United States marshal, and a physician, all government officials, attended one of our meetings to investigate. Supt. Watsworth ate some of the peyote to test it and made a close investigation.

The following morning he made a speech and said that he had seen all of his good friends that night and that he was very glad to be with them at such a gathering or meeting. The visitors went home with a good feeling toward the peyote religion.

Supt. Walter G. West, of Cantonment, while in the employ of the Government made a visit of the same kind. He congratulated the Indians on the good work they were doing and the way they carried on their religion.

In 1913 I was in charge of a peyote meeting for Indians in Nebraska, and a minister attended our meeting and brought his Bible with him and read some of the Scriptures to help along the meeting; he himself took eight peyotes during the meeting. Just before midnight he was invited to talk to the Indians. And he did talk to us and then read from his Bible and the next morning he went away to preach in Sioux City, Iowa, and we all thanked him for attending our meeting. Many other ministers and lawyers, as well as other intelligent professional men have visited the peyote meetings throughout the State of Oklahoma and other States.

We do not think Congress should pass any law to prohibit peyote religion of the Indian race to destroy that religion, as we feel we are guaranteed freedom of religious worship under the Constitution of the United States. The numerous charges and affidavits offered by different parties against our Indian religion are none of them true. We are living uprightly under the United States flag, and helping to improve the condition of our Indian race, to make them better Christians, and to live the real civilized life.

CLOUD CHIEF, OKLA., *February 12, 1912.*

JAMES MOONEY,

Washington, D. C.

DEAR FRIEND: YOURS was received 20th of last, and was glad indeed to hear from a friend who has been a true friend with Indians number of years passed and thought would write to return thanks for remembrance to the people of my race in Oklahoma. My intention was to take journey to get green peyote but fear by these complaints rises again against peyote at Darlington, Okla., by the Indian agent in charge of Mr. Treere, so the peyote people are considering among themselves that some one would see about these false reports as soon as possible, consequently in our protective about Peyote Society. If the people are let us lone those who are against them. We can bring out our people into the front of good civilization life and encourage them in the way of industrious, as we are prohibited among ourselves in some things that are not reliable for the people in the way of living and in the way of all bad habits. We peyote people have faith much as any other Christian or religion people in the world toward to the Great Spirit which is above all. I have been used these herbs for the last 26 years and have little experience about them, more than any Indian agent can or missionary among the Indians and have obtain a better sense ever since and more to be, so I wish you would inform me what the Indian Office have say about them, or what you have learn from office. One more question I want ask you, What tribe of Indians that lives in the State of Texas and where about if there is any? So I come to close with best regard and good luck to you.

Yours, truly,

JOCK BULL BEAR.

I beg you to reply. Good-by.

[Jock Bull-bear, full blood, accredited council member and delegate of Arapaho Indians, Okla.—J. M.]

CARLTON, OKLA., *February 25, 1918.*

MR. JAMES MOONEY,

Washington, D. C.

SIR: We saw in the Oklahoman paper Mrs. Gertrude Bonin's testimony before the Indian Committee against the peyote, containing therein many false statements for this reason: That in order that a person may be convinced of its harmful effects upon mind and body, there should be a fair test of it by attending the meeting and participating in the ceremonial rites.

You understand that we believe what we see, hear, etc., of the works of the Great Spirit, therefore we placed the tepee facing toward the sunrise. We

carried out the vow or purposes of an individual who wishes and desires the presence of the divine power, by offerings of prayer in Indian religious doctrine. Just consider the Indians gathered in the tepee, having a fire blazing therein for the sole object of developing the spiritual temperaments in the race as well as obtaining physical strength. This is gotten by self-reliance and self-control. There is a justifiable reason for being a part or member of that Indian religious tepee. As far as obtaining chemical analysis of this herb or plant, or experimenting upon animals, it may seem possible, but a person must conscientiously go to it and then know the good of it. That Indian lady is not right but is instigated by wrong advice.

If you are to be called before the Indian Committee again and should need any evidence, or rather true testimonials from us, write at once, as I understand that this fight is going on.

The party gives an account of an Arapahoe taking peyote and from its effects felt like a snake or something of that sort. Upon inquiry and by even there is no occurrence on record, so with this little information that contains herein is the present attitude of us Indians. We only ask a fair and impartial trial by reasonable white people, not half breeds who do not know a bit of their ancestors or kindred. A true Indian is one who helps for a race and not that secretary of the Society of American Indians. Our intentions are good but obstructed by such persons.

Yours, respectfully,

CLEAVER WARDEN.

(Cleaver Warden, fullblood, accredited council member and delegate from the Arapaho Tribe, Oklahoma.)

Mr. TILLMAN. I want to ask you a few questions. If you want to put anything in the record, you may do so. We want to hear both sides of this controversy. You have experimented with this drug on yourself, have you?

Mr. MOONEY. Yes, sir; in connection with observation of the ceremony.

Mr. TILLMAN. How many times?

Mr. MOONEY. Oh, eight or ten times, perhaps.

Mr. TILLMAN. I will ask if it affects you like it affected this man:

A pale shadow seemed to hover over the book he read. Visions came slowly, then rapidly. First, a vast field of golden jewels, studded with red, crimson, and green stones—a wonderful perfume—a dull, rich glow and brilliant points—rare flowers—and iridescent fibrous wings as of butterflies; then a hollow revolving cylinder line with marvelous mother-of-pearl—profuse and various images—living arabesques. Then he saw waves of light, shadows flushed with violet.

Did it have that effect upon you?

Mr. MOONEY. No, sir; but I believe it does have that effect, or a part of that effect, upon certain persons, because that is the almost universal testimony, even of the Indians, when they take a certain quantity, but I have had none of them with seven or eight repeatedly. But there is a reason. I am with these things to study them and keep my mind open for observation. I am not so easily affected and am used to staying up all night with different kinds of performances, writing, and so on, and do not come at it with the same mental attitude. I have also made a study of the ghost dance, and I know that many of the Indians would lose consciousness in that dance, but they believed that by going into this trance condition and becoming unconscious they would be able to meet and talk with their friends, children, and others who had gone before. They had full faith in this idea and were anxious to have the experience. They were receptive, in other words. I have been through exactly the same performance without any of those effects.

Mr. TILLMAN. Do you believe in spiritualism?

Mr. MOONEY. Well, I could not go into that argument just now, but what I wish to say is this, that the white man, having a different faith, a different environment, and a different heredity from the ordinary Indian, does not have the same motive in going into these things and is not affected in the same way.

Mr. TILLMAN. Do you believe that by the use of drugs you sometimes have spiritual communication with your loved ones who have gone before you?

Mr. MOONEY. No, sir; but I see no reason at all to deny that there may be spirits somewhere if there is a future world.

Mr. TILLMAN. You believe there are, do you not?

Mr. MOONEY. I think so. I do not affirm that there are, because we can not prove it, but I believe we have no right to deny that it is entirely probable.

Mr. TILLMAN. Have you ever experimented with any other drug upon yourself?

Mr. MOONEY. No; I have not. I did take what is called laughing gas once, just as an experiment, when a dentist was working upon me.

Mr. TILLMAN. Did you experience that sort of an effect?

Mr. MOONEY. Not at all. There is no time during this ceremony when the Indian loses consciousness or loses his own initiative; no time at all, and there is no reaction after it, under ordinary conditions.

I was with a dentist once, and he performed a very painful operation without my knowing it, and I asked him about it and he told me what he had given me—I have forgotten now what it was—so I asked him if he would give me another dose of it, as a matter of professional study. I was interested in these things, and wanted to see if I could note the effect and remember it; so he did, but I do not know what happened. I do not know how long the effect took to pass off, but he told me afterwards he had given it to me again, and I did not know what had happened.

Mr. TILLMAN. You never experimented with cocaine, did you?

Mr. MOONEY. No; none of those things, but I have the statement here in print of Dr. Prentiss, who handled the medical experimentation, that it was something different in its action from any of these known drugs.

Mr. TILLMAN. Is there not a general similarity between the effect of this drug and other drugs, also whisky, each one of which is somewhat the same in its reaction upon the system?

Mr. MOONEY. Whisky, I think, is exciting, and I believe the after effect is depressing.

Mr. TILLMAN. This is exciting and the after effect is depressing, you say?

Mr. MOONEY. Whisky, I say, is, from what I have heard, and hasheesh is exciting also, producing a wild excitement. I have never tasted cocaine or hasheesh or such drugs.

Mr. TILLMAN. These things just differ in kind, do they not, and they all have a similar effect upon the human system?

Mr. MOONEY. The most that can be said about it, as the Indians use it, is that it clarifies the imagination. That is about the best way of putting it.

Mr. TILLMAN. It does what?

Mr. MOONEY. It clarifies the mentality, and in closing their eyes, with certain quantities, they have these color visions.

I have also the suggestion here from, I think, Dr. Richardson, of Denver, Colo., who perhaps has been mentioned here, as to how he had used them in experimenting upon color blindness, to see if it could be used in that connection.

Mr. TILLMAN. Dr. Richardson?

Mr. MOONEY. Dr. Richardson. His name is there as being quoted in one of those Mohonk reports, but it happens that I have one of his own articles.

Mr. TILLMAN. Now, I will ask you if Dr. Richardson did not say this about peyote:

So far as its results on the human economy are concerned, from a pathological standpoint, alcohol is altogether the safest and least harmful. The alcoholic subject may, by a careful system of dietetics, escape physical and mental weakness, but the mescal fiend travels to absolute incompetency. It is a vicious thing.

Mr. MOONEY. I do not know if he wrote that. I have the paragraph right here with me, in one of the Mohonk reports. Is that where you got it?

Mr. TILLMAN. I got it from this little pamphlet which I hold in my hand.

Mr. MOONEY. What is it?

Mr. TILLMAN. It is issued by the Women's Board of Domestic Missions, Reformed Church of America.

Mr. MOONEY. I do not know about that; but I have here Dr. Richardson's article, or one of them, in a medical journal. If you want to know what he says over his signature, I have it here. I have seen that quotation in the Mohonk report, but that is entirely opposite from what he has here.

See Richardson, quoted in appended document, Board of Indian Commissioners' hearing, page 41 of manuscript.

I submit also the statement of Dr. Prentiss, in charge of the medical experimentation for the bureau, from the *Therapeutic Gazette* of January 15, 1896:

[From Drs. Prentiss and Mason, therapeutic uses of mescal buttons (*Anhalonium Lewinii*), *Therapeutic Gazette*, Philadelphia, Jan. 15, 1896.]

Whether the sedative action is caused by depression of the nerve centers, peripheral nerves, or their nerve endings, or of the muscular fibers themselves, we are at present unable to state, but from concomitant nervous effects we are inclined to the belief that it is due to depression of the nervous system and not of the muscular fibers themselves.

Partial anesthesia of the skin was present in three of the cases, appearing when the effects of the drug began to wear off.

The heart action is at first rendered more slow and somewhat weaker in quality. This is followed by a rise to the normal in quality and rapidity, which continues during the period of greatest activity of the drug. In the cases where the muscular depression was greatest, slight, if any, depression of the heart was present.

The respiration was unaffected in all cases except one. In this it seemed to partake slightly of the general muscular depression.

Upon the stomach the drug produced an effect which varied from a feeling of uneasiness and fullness at intervals to nausea and vomiting.

Inability to sleep for at least 12 hours after the effects of the drug commenced to pass off was a marked effect.

Loss of sense of time existed in all cases.

No constant effect upon the bowels, skin, temperature, and the amount of secretion of the various glands of the body was found.

It should be remembered that the extreme effects mentioned—such as the production of visions, partial anesthesia of the skin, loss of sense of time—are the effects of an intoxicating dose. They would not appear, under ordinary circumstances, in the administration of the drug in proper therapeutic doses.

The use of the mescal buttons as an antispasmodic in the conditions mentioned—in abdominal pain due to colic or griping of the intestines, irritable cough due to tickling in the throat, nervous headache, and as a substitute for opium and chloral in delirium, great nervous irritability and restlessness, and in insomnia due to pain—is directly in the line of its physiological action. We found in all of our experiments that the first noticeable effect of the drug was a marked sedative and quieting effect upon the muscular system, and we believed this effect to be due to a sedative action of the drug upon the nervous system.

In addition to the uses mentioned we would suggest the advisability of the use of mescal buttons as an antispasmodic in other conditions in which this class of remedies is indicated, such as hysterical manifestations, spasmodic asthma, convulsions.

The fact that a sense of well-being, mental, exhilaration, and happy contentment follows the use of the drug, even in small doses, leads us to believe that it may prove of value as a cerebral stimulant in the treatment of depressed conditions of the mind, such as melancholia, hypochondriasis, and in some cases of neurasthenia. It possesses an advantage over opium in that its use is not followed by the unpleasant effects which often attend the use of that drug.

Mescal buttons possess a remarkable power in the production of visions of color; and on account of this property the drug is worthy of trial in the condition of color blindness.

The conditions, then, in which it seems probable that the use of mescal buttons will produce beneficial results, are the following: In general "nervousness," nervous headache, nervous irritable cough, abdominal pain due to colic or griping of the intestines, hysterical manifestations, and in other similar affections where an antispasmodic is indicated; as a cerebral stimulant in depressed conditions of the mind—hypochondriasis, melancholia, and allied conditions; as a substitute for opium and chloral in conditions of great nervous irritability or restlessness, active delirium and mania, and in insomnia caused by pain; in color blindness.

The following preparations may be used:

Tinctura anhalonii (10 per cent). Dose, 1 to 2 teaspoonfuls (4-8 gm.).

Extractum anhalonii fluidum (100 per cent). Dose, 10 to 15 drops (0.50-1 gm.).

Pulvis anhalonii. Dose, 0.50-1 gm. (7 to 15 grains).

[*Anhalonin*. Experiments are now in progress to determine the identity, physiological action, and dose of this alkaloid.]

The tincture should be made according to the process prescribed in the United States Pharmacopœia for the preparation of tinctures. It should be of 10 per cent strength. The fluid extract should be made 100 per cent strength and in accordance with the method prescribed in the United States Pharmacopœia for the preparation of fluid extracts.

The taste of these liquid preparations is somewhat disagreeable, unless it be disguised by a suitable vehicle, such as a mixture of fluid extract licorice and elixir yerba santa. The powdered drug is best administered in wafer paper, cachets, or capsules.

Mr. TILLMAN. This Mohonk conference is a very reputable conference, is it not, of very respectable people?

Mr. MOONEY. They have some respectable people; yes; but they have never, with one or two exceptions, had any Indian testimony, and about three years ago several representative Indians, educated men, one or two of whom are now here, asked by letter if they would be allowed to participate, coming at their own expense, to present their side of the peyote question, in accord with the wish of their home tribes. They were told that there was no place for them on the program. (See appended Mohonk correspondence.)

Mr. TILLMAN. Now, to sum up, do you tell this committee that you favor the continuance of the use of this drug among the Indians?

Mr. MOONEY. I favor the continuance of this peyote religion among the Indians as a religious ceremony.

Mr. TILLMAN. Why?

Mr. MOONEY. Because it is their religion, because they understand it, because it kills out whisky drinking among them, and because we have medical testimony that, as they use it, it is practically impossible for them to take an overdose, and because it does not result in a habit. I have numberless statements to that effect here. They take it only as certain persons or religious denominations take the communion, or go in to a love feast, at certain definite intervals.

Mr. TILLMAN. I do not mean this as any reflection on you, but I just want to get you right before the committee in the record. You have no personal interest in this matter, one way or the other?

Mr. MOONEY. I have no personal interest, and I am not paid by the Indians for saying this; and I am saying this perhaps at my own risk. I have never received or asked a dollar from any Indian. I speak as I do because I have studied this officially, through many years, and because I know personally these Indians, their feelings, their mentality, and their ceremony.

Mr. HASTINGS. What was the name of the educated Arapahoe that wrote the article you gave for the record?

Mr. MOONEY. His name is Jock Bull Bear.

Mr. HASTINGS. Was his name signed to the article?

Mr. MOONEY. Oh, yes; his name is signed. I have also his letter here. I have two or three letters from him, and I have also talked with him frequently. I may say, in order to bring this matter to the attention of those who might be able to do something in regard to legislation, that he has two grown sons, and together they are farming a 210-acre farm, they themselves, and not renting it out to white men. He owns two automobiles. Some time ago he drew up a petition in opposition to this proposed peyote law. I suppose he had a white man to help him out with the grammar. And then he signed it and made affidavit to it, got into his automobile, and carried it around to different tribes and got several hundred signatures to present in protest against such a law. At the same time he wrote out this statement for a local paper in order to set forth what he knew of his own knowledge about this matter. That is the interest this man took in his religion. Men will not do that for whisky. It is a religion with them, and it is the universal testimony, as I know myself, that peyote forbids whisky. I have the idea, although I do not know, that peyote kills the taste for whisky. At any rate, the peyote religion forbids the use of whisky, and the Indians stick to it, those tribes that have taken up peyote being the temperate tribes.

Mr. SNYDER. You said that in this particular tribe that you have full knowledge of that there are about 15,000?

Mr. MOONEY. No; I said that in the tribes that are at present using it there are probably 15,000 Indians, and I should judge that four-fifths of those use it.

Mr. SNYDER. How long have you been familiar personally with these people that use this peyote?

Mr. MOONEY. About 28 years.

Mr. SNYDER. Now, what do you say as to the physical capacity of these people? Has it deteriorated during that period or do you think it has become stronger, better, and more virile?

MR. MOONEY. I will not say it has become stronger or better, but it has certainly not deteriorated. You must remember that this thing, with the Southwestern tribes, is at least 80 or 100 years old. In Texas we know of it as far back as 1760, and in Mexico we know of it as far back as 1540.

MR. SNYDER. I am only asking for what you know about it yourself.

MR. MOONEY. Yes, sir.

MR. SNYDER. On your testimony you base the statement that you believe it would be better to continue the use of this peyote with the Indians that you have known about?

MR. MOONEY. I believe it would be better to let those Indians alone in their religion, including this peyote drug, until they, by gradual environment and assimilation—

MR. SNYDER. That is not what I asked you. I asked you if you believe it would be better for the Indians to continue its use.

MR. MOONEY. I believe it would be better.

MR. SNYDER. From a physical and virile standpoint?

MR. MOONEY. I do. While they do this they will not drink whisky.

MR. TILLMAN. Do the Indians in the United States grow this stuff or do they import it?

MR. MOONEY. It is a wild plant entirely, so far as I know, a natural wild growth.

MR. TILLMAN. Does it grow in America?

MR. MOONEY. Oh, yes; there is a misunderstanding that it is imported from Mexico, but most that is used here grows on this side of the line, in Texas.

MR. HASTINGS. Do you know anything about the cost of this peyote bean; for instance, what it costs in Mexico, and what it sells for among the Indian tribes?

MR. MOONEY. I know what is used to sell for among our tribes in Oklahoma. The average price was about one-half of a cent per button. One man might use from 8 to 20 in a night, or about the price of a cheap cigar, once in two weeks or so.

MR. TILLMAN. Like this which you see exhibited here?

MR. MOONEY. That would be about 1 cent's worth; yes. Here are two of them.

MR. TILLMAN. About what would that cost where it is grown, say along in Mexico or along in the neighborhood of the Rio Grande, in the United States?

MR. MOONEY. I do not know, but I believe in the old times the traders used to buy them for about \$3 a thousand. I bought 50 pounds for the first experimentation, but I do not remember what they cost me. I bought them right there where they are produced. The men who handle it go out and gather it upon the hills, then they dry it, turning it a number of times in the sun, and then it is fit for this use. Since the law against its sale I understand the Indians go down by rail, taking their families with them, and gather and dry it themselves by means of an improved process.

MR. HASTINGS. Do they dry it in the same way that fruit is dried?

MR. MOONEY. About in the same way.

MR. HAYDEN. Where is the principal source of supply?

MR. MOONEY. The principal source of supply for our tribes has been in southeastern Texas and also in the southeast corner of New

Mexico, but it grows also on the main plateau in northern Mexico, clear down along the east side of the mountains.

Mr. TILLMAN. Is there some Indian here who knows about this drug and who wants to speak in favor of peyote? If so, let him make his statement.

**STATEMENT OF MR. FRANCIS LA FLESCHÉ, A MEMBER OF THE
OMAHA TRIBE OF INDIANS.**

Mr. TILLMAN. You may begin and make your statement to the committee. You favor peyote, I believe, and are against this bill?

Mr. LA FLESCHÉ. Yes, sir.

Mr. TILLMAN. We will hear you, then.

Mr. LA FLESCHÉ. It may be a very strange thing for me to say, but I can not talk about peyote without a feeling of gratitude, and I will tell you why.

In 1884 the allotment to the Omahas of their lands in severalty was completed, and a few years after the completion of that allotment some of the white neighbors who had dealings with the Indians said to them: "You people are citizens of the United States, therefore you can drink all the whisky you want. Nobody can stop you. You are citizens." Then it would not be an exaggeration to say that practically the whole of the tribe took to drink. To justify their drinking they would say, "The white people drink, and why should not we?" Matters began to grow from bad to worse, and it was simply a continuous drunken orgy for several years. After a while white men became afraid to travel the roads on the reservation in the night, and the Indians themselves were afraid to travel on the roads for fear of meeting drunken men. Murders and rape were committed and lawlessness had sway, and the Indians needed help in all this trouble. The agent who had charge of these Indians was aware of the condition, the Indian Office was aware of the condition, and I think the Indian Rights Association and the missionaries were aware of this desperate situation. What did they do? Nothing. They did absolutely nothing. Poor little children became afraid of their mothers because they drank. They became afraid of their fathers, and when they heard them coming home from town they ran into the ravines, into the bushes, so as to avoid getting hurt.

But suddenly there came a lull in all this drunkenness and lawlessness. I had a sister who was a physician, and her practice was mostly among the Indians, and she wrote me regularly about the condition of the Omaha people. She was interested and one day I got a letter from her in which she said:

A strange thing has happened among the Omahas. They have quit drinking, and they have taken to a new religion, and members of that new religion say that they will not drink; and the extraordinary part of the thing is that these people pray, and they pray intelligently, they pray to God, they pray to Jesus, and in their prayers they pray for the little ones, and they ask God to bring them up to live sober lives; they ask help from God.

She regarded that as something very strange, because the Indians, although they had missionaries for many years, could not understand the white man's religion; it was too intricate a thing for them, and they could not understand it. But the teaching of this new religion

was something that they could understand. In connection with this new religion they used a plant called peyote as a sort of sacrament. This peyote, they said, helped them not only to stop drinking, but it also helped them to think intelligently of God and of their relations to Him. At the meetings of this new religion is taught the avoidance of stealing, lying, drunkenness, adultery, assaults, the making of false and evil reports against neighbors. People are taught to be kind and loving to one another and particularly to the little ones.

The persons who are opposed to the use of the peyote by the Indians in their religion say that it makes them immoral. That has not been my observation. The Indians who have taken the new religion strive to live upright, moral lives, and I think their morality can be favorably compared with that of any community of a like number in this country. To be sure, some of them go astray from the path of virtue, as some white people do. We read once in a while of some white pastor running away with a member of his congregation, and why should the white people expect the Indians to be perfect when they themselves are not always able to live up to their standards of morality? They can try, and that is all that the Indian can do. The Indian knows what morality is as well as the white man does, and he tries to live a moral life. Long before he ever came into contact with the white man he knew morality.

This is a matter of religion that the Indian Office and the missionaries are attacking. The Omaha members of this new religion, and of whom I now speak, strive to refrain from the use of whisky. Some of them—a very few, indeed—fail to live up to the teachings against drunkenness and use both peyote and whisky, but as a rule the members refrain from the use of whisky, lemon extracts, and wines. I know this, because I have frequently visited them in their homes.

Some persons who are opposed to the peyote say that the Indian will pray only when he is under the influence of the peyote. This is not true of my Omaha friends. I was at my brother's house one day, and the sun was just setting on a summer's day, and his wife said, "We will set the table outside; the house is warm." So the table was set outside and we gathered around it. My brother is not a peyote man, but as a prominent member of the new religion happened to be present as guest, my brother set before this man a glass of water and said to him, "Will you ask the blessing for us?" The man had not taken any peyote, but without any hesitation he put his hand over the water and asked God to bless it. The members of this new religion use the water as a symbol of purity. When the man had asked the blessing, the water was passed around, and each person present took a sip of it. The man said, "Oh, God, bless this water and let it cleanse our spirits, let it cleanse our minds so that we can understand You." That was the burden of his prayer. And he also asked that his people might be kept from drunkenness, that their souls might be kept pure. That is what he prayed for. He prayed intelligently.

The new religion of which the peyote is a part has been the means of delivering the Omahas from a desperate situation of drunkenness, and so I, for one, will say, "Let the peyote stay among the Indians." It is a part of their religion; it is something that they depend upon for their morality; it is an aid to them. They do not worship it, but they worship God.

I have visited the Osage people, a very rich and interesting people, and I have sat with them at their meetings. They sat in a circle in a circular house. I will show you a photograph of one of their houses. [Shows photograph.] There is one of their houses. You will notice a little cross on top of it. The women came in and the men sat with them. The men sat with their wives, and the meeting was opened with prayer. I sat about the middle with a man. The peyote was ground nearly to the fineness of flour and mixed with water and kneaded into dough. This dough was distributed among the members, and each member arranged his portion in little pellets about the size of a hazelnut, which he swallowed one at a time. A sort of tea was also made of the peyote, which was given to those who preferred it. I was offered some, but I declined to take any of it, because I wished to keep sober, so that I could see what the people were doing. I was studying them. And so I passed the peyote on to the next man, who took it. And then the singing began. The singers sang about Jesus, and they had a little drum which they beat, and they kept passing that around, and they built a fire in the center of the room, which they kept burning all the time—they had a fire tender there, who kept the fire burning briskly. The people gazed fixedly at the fire all the time. To see whether the man who sat with me was sober and in his right mind—he had taken quite a quantity of the liquid—I said to him, "Why do you all keep your eyes fixed upon the fire?" And he said, "We want to see the face of Jesus. Sometimes we do; not always. And also we want to see the faces of our dead relatives, relatives who have gone, whom we think a great deal of. We love them, and we want to see them." But that did not impress me very much, because when I was a youngster a lot of us boys would get together and build a fire, and then sitting around we would gaze at the coals, and then we would say that we see horses; we see men; we see faces; we see this, that, or the other thing. That was a game we have often played, and I thought to myself, "This fire-gazing must be something like that," and so that did not impress me very much.

From all that I have observed I do not think that the peyote always takes effect, because as we sat there the singing ceased just about midnight, and the man who was conducting the ceremony began at the right and asked of each member, "What did you see?" The man said, "I saw nothing." The next one said, "No; I saw nothing," and the question went around to all of them and none of them had seen any visions.

Then they began again, and again there came a stop toward morning. I think it must have been about 5 o'clock, when that was repeated. Some more of the peyote had been taken, and from the quantity that they had taken I thought they might get drunk and get to stabbing each other, but no, they remained perfectly quiet and went on with their singing, and toward morning the man who was presiding asked the same question of each one, "Did you see anything?" "No"; and all around nobody had seen any visions or rainbows.

I can also say of my Osage Indian friends who had taken the new religion that their morals can compare favorably with those of the white people. This is about all I have to say for the peyote. I think

the Indians should be permitted to keep the peyote for religious and ceremonial purposes. As far as I can see it does not hurt them. Some say it is injurious to their health, but most of the Omahas, Osages, Winnebagoes, and Poncas, who have been using the peyote for many years in their religious ceremonies, are strong and healthy looking men and women.

Somebody has very unkindly said that these peyote people are lazy and will not work. I do not think this to be true. About two years ago I was on the Omaha Reservation. A fair was being held there under the supervision of the representative of the Indian Office. The Omaha people were bringing their cattle, their hogs, their turkeys, chickens, and other farm products for exhibition. The people camped in a wide circle as they displayed their products, and many of those who drew prizes were peyote people. Two men whom I know to be good farmers took part in the fair. One of them attended Carlisle School when Gen. Pratt was at the head of that institution. These men were Bertram Mitchell and Amos Mitchell, both peyote men. Amos is a successful farmer and cultivates a large farm. He raises plenty of corn, and I think that before the winter is over and the cars come up to the little town where he markets his grain—there seems to be a dearth of freight cars at present—Amos will be hauling his corn—3,700 bushels—there and selling it at from \$1.15 to \$1.50 a bushel. Mr. Mitchell owns an automobile, which he runs himself. He and his family get much pleasure out of their machine. The peyote has not hurt the Osages, Omahas, Winnebagoes, or the Poncos, and I know that it has kept many of them from the mischievous habit of drink.

Mr. TILLMAN. I am interested in that meeting you mention. What time did the meeting close?

Mr. LA FLESCHÉ. Close?

Mr. TILLMAN. Yes.

Mr. LA FLESCHÉ. The meeting does not quite close at——

Mr. TILLMAN. The one you speak about; the one in which you participated?

Mr. LA FLESCHÉ. About 7 in the morning.

Mr. TILLMAN. It lasted all night, then?

Mr. LA FLESCHÉ. It lasted all night.

Mr. TILLMAN. Did they remain there seated in one place?

Mr. LA FLESCHÉ. They remained seated in one place all night. I was the only one that was restless.

Mr. TILLMAN. You got very tired, did you not?

Mr. LA FLESCHÉ. I think I did.

Mr. TILLMAN. You got no peyote?

Mr. LA FLESCHÉ. I did not get any peyote.

Mr. TILLMAN. You took no peyote and you got very tired?

Mr. LA FLESCHÉ. I did not have any peyote, and I did get tired.

Mr. TILLMAN. I thought you said you squirmed around?

Mr. LA FLESCHÉ. I did get tired. That is what I thought I said, and I squirmed around a good deal. These people sat still. Why? Not because the peyote helped them to keep still, but they had the idea that if they moved they could not see the things in the fire.

Mr. TILLMAN. I know; but it has some effect on them, does it not?

Mr. LA FLESCHÉ. Perhaps it does.

Mr. TILLMAN. Don't you know it does?

Mr. LA FLESCHÉ. I do not know that it does, because I have not tasted peyote.

Mr. TILLMAN. You never tasted it at all?

Mr. LA FLESCHÉ. But whether it does or not, whether it does or not—

Mr. TILLMAN. Answer the question; have you ever used peyote?

Mr. LA FLESCHÉ. I have never used the peyote.

Mr. TILLMAN. Then you do not know what effect it has, do you?

Mr. LA FLESCHÉ. I do not know what effect it has, but this I do know—it kills the appetite for whisky in most cases.

Mr. TILLMAN. You are sure of that?

Mr. LA FLESCHÉ. I am sure of that.

Mr. TILLMAN. Well, what effect do they tell you it has on them?

Mr. LA FLESCHÉ. They tell me that sometimes they can see things, see faces, in the fire.

Mr. TILLMAN. Rose-colored things, beautiful things, attractive things?

Mr. LA FLESCHÉ. They do not say anything about colors. I asked them if they saw colors. I was investigating the thing, and I asked them questions, pointed questions.

Mr. TILLMAN. Now, they see the Savior's face in these colors, do they not, sometimes?

Mr. LA FLESCHÉ. Yes.

Mr. TILLMAN. Do you believe that they actually do, or is that an hallucination?

Mr. LA FLESCHÉ. I could not say, because I used to believe that I saw figures in the fire myself.

Mr. TILLMAN. That is just imagination, is it not?

Mr. LA FLESCHÉ. I expect it was mostly imagination.

Mr. TILLMAN. What position do you hold in the tribe? Are you one of the officials of the tribe?

Mr. LA FLESCHÉ. I am an ethnologist. I hold a position in the Bureau of Ethnology, and I have been making a special study of the Osage people, their history, their traditions, their social customs, all of those things I am covering.

Mr. TILLMAN. These Osages live close to the Omahas, do they not?

Mr. LA FLESCHÉ. They live about—not very close. The Osages are in northeastern Oklahoma and the Omahas are up in northeastern Nebraska. Both tribes, as also the Ponca, Kaw, and Quapaw, speak dialects of the same language, which is my own native language.

Mr. TILLMAN. The Osages are at Pawhuska, are they not?

Mr. LA FLESCHÉ. They live at Pawhuska.

Mr. TILLMAN. Do they use peyote?

Mr. LA FLESCHÉ. I think that more than half of them do.

Mr. TILLMAN. Do you understand that it is a habit that grows on those that use it?

Mr. LA FLESCHÉ. That is an interesting thing.

Mr. TILLMAN. Well, does it or not?

Mr. LA FLESCHÉ. The whisky—

Mr. TILLMAN. I am asking about peyote. Let us not get off on whisky now. We all know about whisky. Peyote is something that we do not know much about.

Mr. LA FLESCHÉ. Very well. The Omahas hold their meetings once in three weeks, sometimes in a month. If the peyote was a habit-forming drug they would want it every day.

Mr. TILLMAN. As a matter of fact, do not many of them use it every day?

Mr. LA FLESCHÉ. I do not think they do.

Mr. HASTINGS. Do you mean to say they never use it privately and only use it when they have these religious ceremonies, say every two or three weeks or a month, as the case may be?

Mr. LA FLESCHÉ. There may be individuals here and there who use it privately.

Mr. HASTINGS. Have you investigated that?

Mr. LA FLESCHÉ. I have not investigated that.

Mr. HASTINGS. Did you investigate it among the Osages? Do you know whether or not they use it privately?

Mr. LA FLESCHÉ. I do not know whether they do or not.

Mr. HASTINGS. Do you know whether any Indian tribe uses it privately or not?

Mr. LA FLESCHÉ. No, sir.

Mr. HASTINGS. Well, have you investigated to find out?

Mr. LA FLESCHÉ. I have inquired among both the Osages and Omahas, and they tell me that they do not use it privately, but only for ceremonial purposes.

Mr. HASTINGS. So far as you know they do not?

Mr. LA FLESCHÉ. They do not.

Mr. HASTINGS. How long have these Osages been using it?

Mr. LA FLESCHÉ. They have been using it for something like 18 years.

Mr. HASTINGS. And you say those who use peyote do not use whisky, or very few of them?

Mr. LA FLESCHÉ. As a rule, they do not use whisky. There are a very few of them who do use whisky.

Mr. HASTINGS. It is an exception, then, if they use whisky and peyote both?

Mr. LA FLESCHÉ. It is the exception among the Omahas and the Osage.

Mr. HASTINGS. Well, do many of the Omahas now use whisky at all?

Mr. LA FLESCHÉ. Quite a number of them do.

Mr. HASTINGS. But they do not use peyote, those who use whisky?

Mr. LA FLESCHÉ. No; not as they use whisky.

Mr. HASTINGS. How many are there in the Omaha Tribe?

Mr. LA FLESCHÉ. There are something like 1,400, I think. I could not give the exact figures, but I think that is approximately the number.

Mr. HASTINGS. How far away is there any whisky from the reservation?

Mr. LA FLESCHÉ. I beg pardon?

Mr. HASTINGS. How far away is the nearest place where whisky is sold?

Mr. LA FLESCHÉ. The whisky is right there; whisky comes there. Bootleggers bring it there in spite of the—

Mr. HASTINGS. That is not my question. How far would they have to bring it? Where could the bootleggers buy it?

Mr. LA FLESCHÉ. I think the nearest place is about 18 miles.

Mr. HASTINGS. Could they have bought it nearer than that?

Mr. LA FLESCHÉ. No; I think not.

Mr. TILLMAN. Now, from your statement, the use of peyote supplants the use of whisky.

Mr. LA FLESCHÉ. It does in most cases.

Mr. TILLMAN. Then it must be a very attractive drug, must it not, to have displaced the Indian's appetite for whisky?

Mr. LA FLESCHÉ. Perhaps.

Mr. TILLMAN. I want to ask you if peyote is kept by any tribal custodian, or is it in the possession of individuals?

Mr. LA FLESCHÉ. It is in the possession of individuals.

Mr. TILLMAN. Then they might use it between services, and nobody know anything about it, might they not?

Mr. LA FLESCHÉ. I hardly think so.

Mr. TILLMAN. Why not?

Mr. LA FLESCHÉ. Because the man who wishes to give the ceremony wishes to have enough to go all around.

Mr. TILLMAN. If it is such an attractive and strong drug as to displace whisky entirely, and the individuals should have it, do you not think there is a good deal of danger of that individual using it privately?

Mr. LA FLESCHÉ. I think not. I do not think they would use it on the sly.

Mr. TILLMAN. That is all.

Mr. SNYDER. What would you say as to the continuation of this religion among the Indians if the peyote was taken away from them? Would they continue these religious services, or not, in your judgment.

Mr. LA FLESCHÉ. Well, I do not know anything about that.

Mr. SNYDER. You can not say as to what you think would take place, from a religious standpoint, if this peyote was prohibited?

Mr. LA FLESCHÉ. No; I could not say. I should think you might be able to find that out from among the church people here. Ask them if their religion could continue without the wine.

Mr. TILLMAN. At whose instance do you appear before this subcommittee?

Mr. LA FLESCHÉ. At my own instance.

Mr. TILLMAN. Did anybody ask you to do so?

Mr. LA FLESCHÉ. No, sir.

Mr. TILLMAN. Did you hear Mr. Mooney's statement?

Mr. LA FLESCHÉ. Yes; I heard Mr. Mooney's statement.

Mr. TILLMAN. Did you confer with him about your appearance before this subcommittee?

Mr. LA FLESCHÉ. Mr. Mooney and I conferred about this as a matter of study. We exchanged notes. He is interested in ethnology, and so am I.

Mr. TILLMAN. You did confer together about this matter, then, before you appeared here, did you not?

Mr. LA FLESCHÉ. Oh, we have been conferring about that for I do not know how many years.

Mr. TILLMAN. Did he ask you to appear before this subcommittee?

Mr. LA FLESCHÉ. He told me there was to be a meeting here, and I wanted to come myself.

Mr. TILLMAN. Did you confer with Lone Wolf and his wife while they were here?

Mr. LA FLESCHÉ. I asked them questions about it.

Mr. TILLMAN. Did they ask you to appear before this subcommittee?

Mr. LA FLESCHÉ. No, sir.

Mr. TILLMAN. Did they know you were coming to appear before it?

Mr. LA FLESCHÉ. I do not think they did.

Mr. TILLMAN. Well, has anybody requested you to appear here, either for a consideration or without one, at any time?

Mr. LA FLESCHÉ. I think not.

Mr. TILLMAN. Well, do you not know?

Mr. LA FLESCHÉ. No; nobody has asked me to come here.

Mr. TILLMAN. You came here voluntarily, then?

Mr. LA FLESCHÉ. I came here voluntarily, because I am interested in this matter, for it affects my own people, for whom I have a great affection.

Mr. SNYDER. Are you in the employ of the Government?

Mr. LA FLESCHÉ. I am in the employ of the Government.

(Whereupon, at 12.20 o'clock p. m., the committee adjourned to meet to-morrow, Friday, February 22, 1918, at 9.30 o'clock a. m.)

SUBCOMMITTEE OF COMMITTEE ON INDIAN AFFAIRS,
HOUSE OF REPRESENTATIVES,
Friday, February 22, 1918.

The subcommittee met at 9.30 o'clock a. m., Hon. John N. Tillman (chairman) presiding.

Mr. TILLMAN. I have here a telegram from the governor of Nevada, which I will hand to the stenographer for insertion in the record.

(The telegram referred to is as follows:)

CARSON CITY, NEV., *February 20, 1918.*

HOUSE COMMITTEE ON INDIAN AFFAIRS,
Washington, D. C.:

Understanding that bill prohibiting interstate shipments of the drug peyote has been introduced and is to come before your committee, I take the liberty of most respectfully urging you to report this bill favorably. Nevada has passed a law prohibiting the sale of this drug and we need the interstate prohibition act to protect our Indians. We consider this a matter of very great importance.

EMMET D. BOYLE, *Governor of Nevada.*

**STATEMENT OF CHESTER ARTHUR, OF POPLAR CREEK, MONT.,
THROUGH MRS. GERTRUDE BONNIN, INTERPRETER.**

Mr. TILLMAN. State your name, occupation, and whom you represent.

Mr. ARTHUR. My name is Chester Arthur.

Mr. TILLMAN. To what tribe do you belong?

Mr. ARTHUR. To the Assiniboine Tribe.

Mr. TILLMAN. Are you for or against peyote?

Mr. ARTHUR. I am against peyote. I have seen people use it, and I have seen the evil effects of it, and I do not want it spread among my people.

Mr. TILLMAN. Go on in your own way and tell what you know about its effects; what have been its effects upon these people; state whether, or not, you believe the bill should be passed, and whether, or not, peyote should be entirely prohibited among the Indians. Cover the subject fully.

Mr. ARTHUR. There is one evil above all other evils that I wish to mention: When they eat six or eight buttons, then they begin to be under the influence of it and become intoxicated. I talked with one who was under the influence of it, and he told me he saw and recognized his people, or his own relatives; that they were dead, but that they came to him and appeared to him.

Mr. TILLMAN. Do you believe that to be true?

Mr. ARTHUR. I do not believe it. They are under its influence when they believe anything like that. That looks to me like a superstition, and therefore I fear it. Other Indians heard this man say that he had beheld those relatives who had been dead a long time, and the other Indians would say, "I want to see my own relatives, too," and that gets them to using the drug. That is the evil of it. Men and women who use this peyote, when under the influence of it, commit all manner of immoral acts.

Mr. TILLMAN. Do you mean by that sexual excesses?

Mr. ARTHUR. Yes, sir. This peyote does not grow where we live, but it is sent through the United States mails. It is sent to our people in all manner of boxes—even in little match boxes. We see the evil of it, and we oppose it. In this day and time, when the Government is making every effort to civilize and educate the Indians, the effect of this drug is undermining the work of civilizing them and educating them, and is bringing them back to their old superstitious beliefs. Whisky plays havoc among our people, and peyote is coming in its footsteps, and we pray for legislation that will prohibit its use as well as the use of liquor.

Mr. TILLMAN. Right in that connection, a member of the Omaha Tribe testified yesterday that one of the beneficial effects of this drug was that it displaced whisky entirely. Now, I want to ask you whether or not that is true, or whether it decreases or increases the desire for whisky?

Mr. ARTHUR. While I have not seen them with my own eyes, I hear that they use both whisky and peyote. I know that peyote is undermining all the uplift work, and in my own mind it is on a par with whisky.

Mr. TILLMAN. Have you anything further to say?

Mr. ARTHUR. I am an Indian, and I am a full-blooded Indian. I appreciate this opportunity that you have given me to speak. I feel it an honor to be allowed to speak in behalf of my people.

Mr. TILLMAN. Are you a member of any church?

Mr. ARTHUR. I have joined and am a member of the Presbyterian Church. My work has been mainly among the young men. I am also a member of the board of directors of the Young Men's Christian Association.

Mr. TILLMAN. Are the members of your church and of the Young Men's Christian Association against the use of this drug, or are they in favor of it?

Mr. ARTHUR. The work of the church and of the Young Men's Christian Association is to bring up this young generation to a pure

life, and therefore they must oppose anything that undermines their work; therefore they oppose peyote.

Mr. TILLMAN. Some of these Indians claim that the use of peyote is sacramental, or that it is used as a sort of sacrament. They claim that it is an important element in their worship. I believe in allowing the fullest amount of religious freedom, and I want to ask you whether they believe that in good faith and want to keep it for use in their religious sacraments or ceremonies or as part of their religious observance? Is it used by them in good faith as a part of their religious observance, or is it used by them merely as a drug for the happy effect it may have upon them? Is the claim that they use it in their religious sacraments and ceremonies made in good faith, or is that merely a subterfuge?

Mr. ARTHUR. I understand that they claim that they eat it in order that they may see their departed ones and to bring them back. In our present state of enlightenment, it is very strange that the Bible on which Christianity is based says nothing whatever about peyote.

Mrs. BONNIN. He says that he wants to be sure that I have described the thing that he was talking about, and I have shown him a sample of peyote, and he says that is it.

Mr. TILLMAN. Just one more question from me: You stated that while under the influence of this drug men and women are guilty of sexual excesses, or improper sexual relations, and I want to know whether or not you give that statement of your own personal knowledge or observation, or whether you give it upon some rumor? I want to develop that and to get the facts so that the testimony will be of value to the committee.

Mr. ARTHUR. I do not wish to state to you anything that was rumor or hearsay, but only those things that I know. My wife could have given you valuable testimony, but unfortunately she is sick to-day, and could not come. Now, I want to go on and tell you what I know. They had been eating this peyote and a young man came to me and invited me to go to this place with him. He was a man in the church also. He said, "Let us go there and pray for them." We went there and they had a circular place where they were sitting around, men and women together. They were singing songs, and they were passing peyote around. Two young men who were busy had their faces painted blue, and they had a bunch of their hair tied up with a red cloth or flannel. There was one who was the chief of them all sitting there, and he had this peyote.

I do not know how many peyote buttons they had eaten before I came there, but as I came in they were passing it around again. Then as I came in two young men walked out. They disappeared, and they did not reenter the tent. My friend and I tried to pray for them then and there, and we talked about this peyote. Then they began to leave; some of them left before the women did, and some of them carried the women out. The women were under the influence of peyote. One man who became turned against peyote came to listen to what we tried to say, and they confessed it all to me, and told me of their sexual excesses at those times when they took those women out. We have never been able to attend a peyote meeting at that same place any more, because they call their meetings at different places. Some other Indians may tell you good things about this,

but, as for me and my people, we have seen the evils of it; we have seen it make our people act like dogs, and we hate it and we are opposed to it. That is all I have to say.

Mr. TILLMAN. How many members are there of your tribe?

Mr. ARTHUR. There are about 2,000 at Fort Peck Reservation.

Mr. HASTINGS. Where is the tribe located?

Mr. ARTHUR. In the State of Montana; at Poplar Creek, Mont.

We are between two rivers, Poplar Creek and the Missouri River. My people are in an area covering perhaps 12 miles between the two rivers. They get this drug through the mails.

Mr. HASTINGS. Where did you attend school?

Mr. ARTHUR. I attended the Government school at Poplar Creek about three years.

Mr. HASTINGS. How long ago was that?

Mr. ARTHUR. I went to school in 1884.

Mr. HASTINGS. How old are you?

Mr. ARTHUR. About 48.

Mr. HASTINGS. Are you here as a delegate representing your tribe or in some official capacity?

Mr. ARTHUR. I come as a delegate.

Mr. HASTINGS. What is your home address?

Mr. ARTHUR. Poplar Creek, Mont. This word in parting: This evil now is before us like a little spark of fire, and we want it quenched before it spreads into a great flame.

Mr. TILLMAN. Is there anybody else who wants to be heard except the lady who has been interpreting for us? Do any of you Indians want to be heard for or against this bill? If not, we will hear from Mrs. Bonnin.

STATEMENT OF MRS. GERTRUDE BONNIN.

Mr. TILLMAN. State your name, why you appear here, and all about yourself before you begin your statement. Also state the tribe of which you are a member.

Mrs. BONNIN. I am a member of the Sioux Tribe. I am secretary of the Society of Americans Indians. This society is nonpartisan and nonsectarian. I am not in any way connected with the Government work; that is, the Indian service work. The motto of our society is, "For the honor of the race and the good of the country."

I have lived among the Utes of Utah for 14 years and came to this city last spring. I am not receiving pay for this work. In this period of 14 years in one locality I am proud of one thing, and that is that I won the confidence of the Utes, and I am proud to say that in the Uintah Basin my signature to a statement or a check was honored by the banks and by the business men, who have known me for 14 years. That is one thing of which I am proud, because in 14 years people have an opportunity to find you out thoroughly, whether you speak the truth or not.

Yesterday one of the gentlemen, speaking in favor of peyote, referred to an article published by the Sunday Times about peyote, and he referred to that part which said:

In order to secure its uninterrupted use it has been claimed that it is used as a sort of sacrament in the Indian religious ceremonies, but we know that in these fêtes, which last all night, its use leads to the wildest intoxication and all kinds of orgies, in which men, women, and even the children take part, to the degradation of their minds.

That gentleman yesterday contradicted that statement and said he knew it was not true. I happen to be acquainted with the Indian who gave this information to the Times, and, Mr. Chairman, if you will observe the speaker you will see a striking resemblance to that Indian. However, I do feel that the speaker yesterday, in contradicting that statement, had no intention whatever of casting any reflection upon the veracity of the Indian who gave that information, because the speaker of yesterday has never met the Indian who gave that information, and therefore had no ground to stand on in forming that attitude of mind—that the person who gave that information did not know the truth. So I think it was not meant or intended to cast a reflection upon the veracity of the one who gave the information. However, as I listened to his speech I was led to believe that ethnologists who go out to visit these meetings can not stay there day after day, month after month, year after year, and when they make their visits those little meetings are prearranged. I have been a school-teacher too long not to know that when I have a class recite before a visitor that immediately the air is charged with a certain restraint. We know that is human nature, and in these Indian meetings that are visited, when the Indians know that an ethnologist intends to write it down, they naturally can not help feeling a sort of restraint, and I dare say that they do not do the things at those times that they are in the habit of doing.

I went out among the Utes to help the Indians, and while I attended college, and I love what civilization gives to man, the white man and Indian alike, I love my people. I did not expect that they would come to my house and ask me for what I had that I wanted to give them; I knew I must visit them in their tents and take it to them; that I must find them where they are. Therefore, during all of those 14 years I visited the Utes in their homes until I knew them all; I seemed to be related to them and seemed to be one of them.

When peyote was first introduced among them, during the last two years, I saw my friends victimized, and that hurt my heart. I did not know the technical term of peyote; I never say the thing grow, but common horse sense told me that the indiscriminate use of a powerful drug was dead wrong.

In speaking in behalf of the Indian race I must lay aside my own personal sense of modesty in order to tell you the truth. I had hoped I should not be obliged to read a statement here showing the immoral practices carried on there. This is only one statement; there are many of them that can be secured if it is necessary. I have here the thumb-marked statement of Sam Atchee, a Ute Indian, and signed by two witnesses. The statement is as follows:

DRAGON, UTAH, *January 2, 1917.*

Mrs. GERTRUDE BONNIN,
Fort Duchesne, Utah

MADAM: Herewith a signed statement by Sam Atchee, as requested, with two witnesses. Sam Atchee repeats the same statement you have written on opposite side and signs below his mark as to the correct correspondence and statement.

Yours, respectfully,

T. M. McKEE.

January 2, 1917. SAM ATCHEE [his thumb mark].

Witnesses:

T. M. McKEE, Dragon, Utah.

THOMAS M. FULLER, Dragon, Utah.

My friends had come to me and told me about this thing, and it was a very delicate matter with me. I hated to go to Sam Atchee and talk to him about it, being a woman, and yet I knew it must be done. So I wrote to a woman and asked her about it. I said:

MY DEAR MRS. MCKEE: I am writing to ask you to help me secure some data against peyote. I have it from a reliable source that Sam Atchee made a statement to the effect that he was opposed to peyote for its demoralizing effect upon the users.

He told how he tried it at the first introduction of it to the Utes, and how during a peyote meeting after the drug was taking effect he stepped out of doors for a few minutes and upon return came upon a scene of immoral practice.

Cactus Pete had taken one of the Ute women outside. Sam Atchee caught them in the act.

Sam evidently did not eat as much as the others, or it might be said he was under the influence of peyote and not responsible enough to give evidence. This is an undesirable subject, and yet it will be one of the strongest points against peyote if such a statement is signed by Atchee before two witnesses.

How can this be accomplished? Your husband will help you.

That was the appeal I made to that woman.

It will help secure legal protection for the Indian if Atchee will not be afraid to make this statement.

Please use your own judgment in the write-up. I know you will do what you can.

Very sincerely,

GERTRUDE BONNIN, *Secretary.*

Those people took my letter and explained it to that Indian, and here is his thumb-marked statement before two witnesses, saying that that was true and that he was an eye witness to that.

There are at least 30 deaths that can be attributed to the use of peyote among the Utes. Of these Weecheget's death in the spring of 1916 is most horrible. He had taken an overdose. He became wild; tearing his clothing off he jumped into a deep mud hole. There before a crowd of onlookers of whites and Indians he dove into the soft mud; then he jumped up to his feet and wildly grabbed handfuls of the mud and smote himself with it. Before anyone could help him he died in a few minutes, before this crowd of eye witnesses. This happened in Dragon, Utah, in the spring of 1916.

Peyote does excite the baser passions as Sam Atchee's statement shows, and many other Indians have given this kind of information before and since this statement by Sam Atchee.

Money is gotten under false pretenses. In the year 1916 Peter Phelps, the peyote agent, whom the Utes have named Cactus Pete, took up \$500 from the peyote users, telling them that he would send them a license to sell peyote. In 1917, a year afterwards, the license was not forthcoming. Weechits, a Ute, who was one from whom \$30 had been extracted by a promise to furnish a license, wrote to a so-called peyote chief, Tom Morgan, Chadron, Nebr., demanding the return of his money. The money was not returned for months, while I was still in Utah, and although I have not made recent inquiry I am of the opinion it is still unreturned.

Now, as to graft upon the superstition of the Utes. Twenty small crosses of very inferior material, with glass sets, were sold by Peter Phelps, peyote agent, to these Utes at a dollar each. The victims were told to put the magic crosses away and not to wear them. Once in a while they were instructed to look at them. If the cross was

tarnishing, as, of course, it was bound to do, it was an evil omen, and it was the sign of approaching death to the owner of the cross. The Utes were told that this tarnishing of the cross was to show each peyote user that he or she was not as faithful as he or she ought to be which, of course, meant more peyote must be eaten and that more peyote must be purchased. The peyote agent knew that the fear of approaching death would make the Indian willing to pay any price for peyote treatment or be willing to do anything at the bidding of the peyote agent, if by so doing his life could be insured and prolonged. Finally, the Utes were told that if they liked these magic crosses he, Cactus Pete, would bring 200 of them on his next visitation. These crosses could not have cost over 10 cents, and they were sold for a dollar each. So that the peyote agent was planning to make \$180 on a \$20 investment, to say nothing of playing upon their superstition. Cactus Pete took some of the Utes with him on a trip. While on this trip he went into a saloon and drank whisky. The Utes were amazed and asked why he had told them peyote cured the whisky habit and why he was drinking whisky. He told them that he was so far along in the peyote cult that he could do this, but to beginners, whisky was forbidden. The Utes told this.

Peter Phelps, commonly called Cactus Pete, had still another name under which he was enrolled, but for cattle stealing and other things he dare not enter his own reservation, for he would be arrested and headed for the penitentiary. He is the peyote agent that told the Utes who owned cattle that they need not trouble themselves to ride in the hills to watch their stock; that all they had to do was to stay at home and with the peyote in their hands ask about the cattle and that the peyote would tell them if anyone was trying to steal the cattle.

I had a kodak picture of a crowd in which was this Peter Phelps. A visiting Sioux from Pine Ridge, S. Dak., recognized him and at the time told his real name, but I do not now remember it. However, I know the Indian who can give that information, if it is necessary.

Now, I would like to read to you a statement from a Winnebago:

John Semans, a Winnebago, swears to the truth of the following: "They say that if you eat this bean it will cure you from drinking whisky or other intoxicants and it makes you saving and a better worker. I know that this is not true. There are a few who can't get drunk enough to suit them on peyote. I have been to Sioux City with many of the peyote society and got drunk with them. This is a common thing for them to do. I think maybe when they first start to use peyote they give up whisky for a little while, but they soon want it again. They are also spending a great deal of money on these meetings and to make the society grow.

Many of the mescal or peyote eaters use from \$60 to \$100 a night and mortgage their things to get money to feed the meetings. I think the leaders spend most of the money for themselves. I could see very plainly that the Indian leaders of this peyote religion are making their living off the ignorant Indians, so I know that it does not make them thrifty, and, in fact, if they keep on the way they are doing it will not be very long until they are very poor. Another very bad thing that comes from eating this medicine, it makes you feel more, and so if anyone is passionate it makes them more so. The meetings are very immoral (I do not think I could tell all that I have seen in writing). With the young men this is a very bad thing, because they go to the meetings because the girls are there, and they are naturally led on to do evil things. I know that it affects a person this way because I have felt it myself."

I would like also to read what the daughter of Quannah Parker said about her father. Reference was made to the great Quannah Parker as being a peyote user. Here are the words of the oldest

daughter of Quanah Parker as she gave them at our camp meetings and as they are quoted in Rev. Watermulder's Mohonk Conference address:

My father was the great chief of the Comanches. He ate mescal. He asked me to eat mescal. I did eat for a few years, but I gave it up. I followed a better road. I told my father to give it up. He would not. He became very sick. I got six doctors to examine him. They all said it is because he ate mescal. I again asked him to stop, but no, he would not. Two years he was sick. He became paralyzed. One day he said that he would go to a mescal meeting far away. He took a train. He attended this meeting. The next day, while coming home on the train, he died. Oh, friends, I ask you to stop that medicine, mescal.

And now, with reference to peyote as a medicine, I want to read a statement from a well-known medical laboratory in Detroit, Mich., as follows:

Our Kansas City branch forwarded us your letter under date of April 5 requesting us to forward you information relative to peyote.

There is no question whatever but that this is the same drug as anhalonium (mescal buttons).

We formerly put out a fluid extract of anhalonium but a few years ago decided to omit it from our catalogue.

We can inform you definitely that the importation of this drug into the United States has been absolutely prohibited. If an extract of the drug was administered internally it acted as a narcotic and represented one of the habit-forming drugs which we procured from Mexico.

That is from a letter dated April 11, 1916, written by Parke, Davis & Co., proprietors of the well-known medical laboratories in Detroit, Mich.

Now, in conclusion, I would like to say that humans are humans, and human nature is the same regardless of color. This habit of using peyote is not going to be limited to the red man alone. Yesterday we heard it said that it had a different effect on the white man, because the Indian was used to it. We know very well that Indians are of all kinds of temperaments and make-ups. There is just as much difference among Indians as there is among white people or any other people of any color. This habit is not going to be limited to the red man alone, and we already see it spreading out among the white men. Colorado mothers have been told that the soldiers on the Texas border are using peyote and have become alarmed, and I have heard of white people substituting for other habit-forming drugs the use of peyote, and they have said it was a good substitute; that is, when opium could not be secured.

Three Western States have passed laws against the use of peyote, because they realize that this peyote menace is a growing menace to all America, regardless of color. Colorado, Utah, and Nevada are the Western States that last year passed peyote laws. And to-day, in the face of national prohibition, this menace is going to spread, as that Indian said, like wildfire, and we need now to protect all the citizens of America by quenching that little spark, because it will be easier now than later.

I thank you, Mr. Chairman.

Mr. TILLMAN. Where were you educated?

Mrs. BONNIN. I was educated in a Friends' school in Indiana.

Mr. TILLMAN. You are not a Carlisle graduate?

Mrs. BONNIN. I never attended a Government school.

Mr. TILLMAN. Are you married?

Mrs. BONNIN. I am married to a Sioux Indian, who is in the Army.

Mr. TILLMAN. How many people constitute your tribe? How many Sioux are there, approximately?

Mrs. BONNIN. I could not say. Do you mean in my tribe or the whole Nation?

Mr. TILLMAN. The whole Nation.

Mrs. BONNIN. How many would you say, Dr. Eastman?

Dr. EASTMAN. I think there are about 20,000 in the Sioux Nation, or at least pretty close to that.

Mr. TILLMAN. I think you said you are a Christian?

Mrs. BONNIN. I am a Christian; yes.

Mr. TILLMAN. How do the bulk of the Christian people with whom you associate look upon peyote? Do they favor it or are they against it?

Mrs. BONNIN. I have not tried to talk with them about it, because at first they were told it was an Indian religion, and they thought it was just a religion, but I think the real thing is the evil results that they see in the use of it.

Mr. TILLMAN. The Christian people are generally against its use, are they not—the members of the Christian church?

Mrs. BONNIN. I suppose that they would be on the ground that they would oppose anything that was demoralizing. I do not believe, Mr. Chairman, that this opposition can be represented as being made because of a difference in religions. It is not that, because even Indians who are Christians become addicted to the habit of using peyote right along.

Mr. TILLMAN. What do you think about its use as a religious sacrament? Do you think that is in good faith or is it a sort of fake and subterfuge?

Mrs. BONNIN. I had a letter that I submitted to the Senate Indian Committee, which they were to publish in the record. I wish I had that with me to-day. I can tell you, however, that that letter was from a Winnebago Indian, who was at one time the head of the mescal church, and he stated in that letter that in their meetings they were interrupted by the police coming in because they were on drunks, and in order to prevent interference by the police they sent to Sioux City and bought a Bible, and then they began to read out of it to make it a religion. That is about the substance of the letter which I submitted to the Senate committee for publication in the record.

Mr. TILLMAN. You are one of the most intelligent witnesses we have had before us, and I wish you would state for the record, in order that those who are not present may know, how this drug is used, if you know or have heard.

Mrs. BONNIN. Well, I have heard among the Utes that they chew it, or they steep it and make tea of it and drink it, and as a tea they give it to the babies. I have heard also that it is ground up and put into little capsules. Those are the ways that I have heard about. School children and babies, of course, use it as well as adults, and that is the evil of it.

Mr. TILLMAN. From your investigations you have no doubt but that this drug is responsible for a great many improper and illicit sexual excesses?

Mrs. BONNIN. I know of many such cases.

Mr. TILLMAN. As compared with whisky, which is the most harmful?

Mrs. BONNIN. Well, I think they are twin brothers.

Mr. TILLMAN. Is it true that the use of this peyote for a time destroys the taste for whisky?

Mrs. BONNIN. That is the beginning of it, but they soon begin to use them together. As I have told you, the Utes were surprised to find their leader going into a saloon and drinking whisky; when they asked him for an explanation, he said, "I am so far along in the peyote cult that I can do this, but you, as beginners, can not do it." I suppose that meant they must use more peyote; that when they got far enough along in the cult they could use both.

Mr. TILLMAN. If it does destroy the desire for whisky it must be a very powerful and harmful drug.

Mrs. BONNIN. I believe it is.

Mr. SNYDER. You said in your testimony that there were three States that had passed laws prohibiting the use of peyote?

Mrs. BONNIN. Yes, sir.

Mr. SNYDER. What are the three States?

Mrs. BONNIN. Colorado, Utah, and Nevada. If I may add one word, these State laws do not operate on Indian territories, and that is why we need Federal action.

Mr. SNYDER. That is the information I wanted, because I wanted to know why those laws were not being enforced in those States?

Mrs. BONNIN. Because Indian land is generally considered as Federal territory and the State feels the Government is looking after that territory.

Mr. SNYDER. I think you have given us a splendid illustration of your knowledge of this matter, and quite convincing.

Mr. HASTINGS. What is your home address?

Mrs. BONNIN. My home address is 707 Twentieth Street NW., this city.

Mr. HASTINGS. I mean when you are out of Washington.

Mrs. BONNIN. When I am out of Washington—

Mr. HASTINGS (interposing). Where did you live before you came here?

Mrs. BONNIN. I spent 14 years at Fort Duchesne, Utah.

Mr. HASTINGS. Was that your home?

Mrs. BONNIN. That was my home for 14 years.

Mr. HASTINGS. Where were you born?

Mrs. BONNIN. I was born at the Yankton Agency, Greenwood, S. Dak. I am a member of the Sioux tribe, but my life work has been among the Utes.

Mr. HASTINGS. You have lived among them until recently when you came to Washington?

Mrs. BONNIN. Yes, sir; I came here last April.

Mr. HASTINGS. But prior to that time you were among the Ute Indians.

Mrs. BONNIN. For 14 consecutive years I lived with those people.

Mr. HASTINGS. You taught school among them?

Mrs. BONNIN. Yes, sir. Then later I lived on my own farm, and then later—

Mr. HASTINGS (interposing). Where was your farm located?

Mrs. BONNIN. In the Uinta Basin. Later I became a community center worker under the auspices of the Society of American Indians. I tried to do community center work, which was not covered by the Government's work or by the missionaries' work.

Mr. TILLMAN. You are not employed by any agency or any society?

Mrs. BONNIN. None whatsoever.

Mr. TILLMAN. And you are not receiving any compensation for the work you are doing?

Mrs. BONNIN. Not one cent.

Mr. TILLMAN. Are you a full blood?

Mrs. BONNIN. I am part Sioux and part French.

Mr. HASTINGS. How much Sioux?

Mrs. BONNIN. Half.

Mr. TILLMAN. Are you on good terms with your tribe?

Mrs. BONNIN. Yes; and I want to say that I am on good terms with those people about whom I have been talking, the Utes, those who have become victims of peyote. I love them; I do not hate them for anything that is harmful, but I want them saved, if possible. I am on good terms with my people and with the Utes, among whom I have lived for 14 years.

Mr. TILLMAN. And your purpose is to uplift your tribe and to assist them in any way you can, and in taking up this work you have that solely in view?

Mrs. BONNIN. Yes, sir; that is the sole purpose. Let me tell you one thing in that connection. I am solely interested in uplifting these people, and yet I have been warned many times by my friends among the Utes. They have said, "We are cautioned not to talk about peyote and what goes on in our meetings; they tell us we will be awfully punished if we do that way, and now you are talking about this thing, about this peyote, and some harm is going to come to you." I said, "What harm can come to me?" They say, "Well, you ought to be careful; you do not know; some one might bring harm to you." And I have said to my friends, "I would rather sacrifice one life, mine, than the whole of the Indian race."

Mr. TILLMAN. You never experimented with this drug yourself?

Mrs. BONNIN. No, sir.

Mr. SNYDER. During all of the 14 years that you were among the Utes, you did not see or come in contact with the use of this peyote at all?

Mrs. BONNIN. It was not there until within the last two years; it is a little over two years now since it came there, but since it has been there it has done its undermining work—it has parted husband and wife and broken up happy homes.

Mr. SNYDER. Then, of course, it is apparent that the information you have given here is from information that has come to you and not from your knowledge or contact with the drug itself?

Mrs. BONNIN. I have not used it myself; no, sir.

Mr. SNYDER. I did not mean that. I meant that you have not been where the drug was being used?

Mrs. BONNIN. Yes; I have lived there among the Utes themselves and it has been used there for over two years, and I have visited them in their meetings.

Mr. SNYDER. That is exactly what I wanted to get at.

Mrs. BONNIN. I visited them in their meetings, and I tried to talk to my friends who owned cattle and sheep, trying to show them their danger.

STATE OF NEBRASKA,

County of Thurston, ss:

I, Miss Etta Hannink, having been duly sworn, do hereby depose and say Miss Pearson and myself attended Eva Henry, a full-blood Winnebago girl, when she was sick with pneumonia. The mescal people tried to crowd into the sick room and feed her mescal or peyote. We forbade their feeding the mescal or peyote, but 35 of the mescal or peyote people crowded into the small room and sat all night drumming, singing, and eating the mescal or peyote. We stayed there all night to see that they did not feed the peyote, and we told her to be sure not to let them give her any. After we left in the early morning they tried to force her to take some of the mescal or peyote. The people were constantly going in and out of the room, hoping to force her to take the mescal or peyote, but she refused. I think that their practices with the sick are causing many of the deaths.

The women have no part in the mescal or peyote meetings only to eat the mescal or peyote. They lie around in the corner of the room like a lot of dogs, and it is a most revolting sight. There is a great deal of immorality at these meetings, I think, and it is a very serious situation that we have to meet, because it is destroying the character of the young people.

ETTA HANNINK.

Subscribed and sworn to before me this 13th day of October, 1911.

JACOB STEBDEE, *Notary Public.*

UNITED STATES TARIFF COMMISSION,
Washington, D. C., February 23, 1918.

Mrs. GERTRUDE BONNIN,

707 Twentieth Street NW., Washington, D. C.

DEAR Mrs. BONNIN: Mrs. Costigan and I regretted the necessity of leaving your important and impressive hearing on the subject of peyote yesterday morning before the hearing was concluded. We were compelled to do so to meet another engagement.

Permit me to say that if the use of my name as one of those indorsing the legislation you seek will aid you I am glad to be of service in that way. My information as to the deleterious effects of the drug is based on hearsay, but the high class of testimony which was brought to my attention leaves no shadow of doubt in my mind.

It must be gratifying to you to recall that the Colorado bill was enacted into law following the recital of actual conditions, practically without dissent.

Very sincerely,

E. P. COSTIGAN, *Commissioner.*

Mr. SNYDER. Then you are familiar with exactly what is going on there and know the whole question?

Mrs. BONNIN. Yes, sir; I am familiar with that.

Mr. HAYDEN. Mr. Chairman, in this connection, I have obtained the statutes of the States of Colorado, Nevada, and Utah from the Supreme Court library, and I think it would be well to have their provisions relating to peyote inserted in the record. The Colorado law on the subject is as follows:

SECTION 1. It is hereby declared in the exercise of the police and sovereign power of the State of Colorado that the use of anhalonium, or peyote, within this State is dangerous to the life, liberty, property, health, education, morals, and safety of the citizens of this State, and is inconsistent with the good order, peace, and safety of the State.

SEC. 2. No person, association, or corporation shall, within this State, use or sell, or keep for sale, or give away, dispose of, exchange, barter, or otherwise furnish any anhalonium, or peyote, or any compound, manufacture,

derivative, or preparation thereof to any person whomsoever; and no person, association, or corporation shall import into this State any anhalonium, or peyote, or any compound, manufacture, derivative, or preparation thereof for sale, exchange, barter, or gift; and no person, association, or corporation shall, within this State, offer any anhalonium, or peyote, or any compound, manufacture, derivative, or preparation thereof for gift, use, sale, barter, or trade.

SEC. 3. Any person, agent, employee, representative, proprietor, the member or members of any association, the officer or officers of any corporation, or any other person who shall violate any of the provisions of this act, and any person, association, or corporation whose officer, agent, employee, representative, or servant shall violate any of the provisions of this act shall for the first offense be deemed guilty of a misdemeanor, and upon conviction thereof be punished by a fine of not less than \$100 nor more than \$300, or by imprisonment in the county jail not less than thirty days nor more than six months, or both such fine and imprisonment, in the discretion of the court. Every second and subsequent offense committed within five years of the first by any of the persons herein designated shall be deemed a felony, and, upon conviction thereof, he shall be imprisoned in the State penitentiary at hard labor not less than one year nor more than three years; and if a corporation be so convicted a second time it shall be fined not less than \$1,000 nor more than \$5,000. A certified copy of the entry of judgment or other proper court records showing the conviction of the defendant from any justice, county, or district court within this State shall be conclusive proof of a former conviction.

I submit, also, the following provisions on the subject from the laws of the State of Nevada:

It shall be unlawful for any person, firm, or corporation to sell, furnish, or give away, or offer to sell, furnish or give away, or to have in their or his possession any cocaine, opium; yen shee, morphine, codein, heroin, alpha eucaine, beta eucaine, nova caine, anhalonium (peyote or mescal button), cannabis sativa (Indian hemp or loco weeds), or chloral hydrate, or any of the salts, derivatives, or compounds of the foregoing substances, or any preparation or compounds containing any of the foregoing substances or their salts, derivatives, or compounds excepting upon the written order or prescription of a physician, dentist, or veterinary surgeon licensed to practice in this State.

The drug laws of the State of Utah also include peyote:

It shall be unlawful for any person, firm, or corporation to sell, furnish, or give away, or offer to sell, furnish, or give away, or to have in their possession any cocaine, opium, morphine, codein, heroin, peyote (mescal button), alpha eucaine, beta eucaine, nova caine, flowering tops and leaves, extracts, tinctures, and other narcotic preparations of hemp or loco weed (cannabis sativa, Indian hemp), or chloral hydrate, or any of the salts, derivatives, or compounds of the foregoing substances, or any preparation or compound containing any of the foregoing substances, or their salts, derivatives, or compounds, excepting upon the written order or prescription of a physician, dentist, or veterinary surgeon licensed to practice in this State.

The following data concerning the use of peyote were prepared for use at the time the Colorado Legislature was considering the passage of the law that I have quoted.

DATA CONCERNING THE USE OF THE NARCOTIC DRUG PEYOTE, OR ANHALONIUM—
COLORADO MOTHERS HAVE BEEN INFORMED THAT PEYOTE IS BEING DISTRIBUTED
AND SOLD TO THE COLORADO BOYS ON THE TEXAS BORDER.

REASONS FOR ENACTMENT.

Peyote, or anhalonium, is a known dangerous and deadly drug, similar in its effect to hashish, cocaine, and strychnine, but without the medicinal virtues of either. Introduced for commercial purposes from northern Mexico, where it is chiefly grown, its use has been extended among the American Indians with disastrous results to health, life, and morals; and, unless the traffic is prohibited, it threatens to find a similar disastrous use among our own people. Against the protests of leaders of the American Indians and of the Federal authorities seeking to stamp out the traffic, an insidious effort has been made

to strengthen the hold of peyote on the Indians by its incorporation into certain features of Indian worship. Federal legislation to prohibit the use of the drug is now pending in Washington, and both State and Federal legislation is being urged by the leaders and friends of the Indian tribes throughout America. In corroboration of what has been said, attention is directed to the following statements:

"Peyote buttons, as they are commonly called, are the dried crowns of a cactus which grows on the rocky, arid lands of northern Mexico, and are classed with intoxicants. Their use appears to be on the increase. Under an order of the Department of Agriculture, its importation into the United States has been prohibited. It is too early to ascertain the effectiveness of this exclusion order. Appropriate legislation is being agitated to give the Indian Office enlarged powers for the suppression of peyote."—Report of the Commissioner of Indian Affairs to the Secretary of the Interior, June 30, 1915.

Dr. Harvey W. Wiley, when chief chemist of the United States, made analyses and experimentations on the use of mescal, and he has given the following testimony:

"The physiological effects of the use of peyote are unlike those of any other drug. They are somewhat similar to that of hashish, but sleep is produced by hashish, whereas from the peyote sleeplessness results for an hour or so. Given in quantities, the effect of peyote is to produce twitchings and convulsions like those of strychnine when given in doses producing death. Experimentation was made on animals. Three or four grains taken by Dr. Morgan produced no effects. The third alkaloid found in the analysis of the peyote was much stronger and not distinguished from strychnine. The fourth alkaloid is not known very well. The alkaloids, rather than the resin remaining, probably produced the effects. It has no special value as a medicinal agent, and is nothing but an evil."

In a letter, dated April 11, 1916, Parke, Davis & Co., proprietors of the well-known medical laboratories in Detroit, Mich., say, with reference to peyote:

"Our Kansas City branch forwarded us your letter under date of April 5, requesting us to forward you information relative to peyote.

"There is no question whatever but that this is the same drug as anhalonium (mescal buttons).

"We formerly put out a fluid extract of anhalonium, but a few years ago decided to omit it from our catalogue.

"We can inform you definitely that the importation of this drug into the United States has been absolutely prohibited. If an extract of the drug was administered internally, it acted as a narcotic and represented one of the habit-forming drugs which we procured from Mexico."

In another letter from the same firm, of date April 17, 1916, the following further information with reference to peyote is given:

"It is very evident that the small sample of drug sent us, known to you as 'peyote,' is the drug most generally known as mescal buttons, obtained from a species of cactus which grows in Mexico, and which has been used by the natives there, presumably from time immemorial, to produce certain effects.

"This drug has been analyzed by chemists and found to contain two or three very powerful alkaloidal substances, to which has been given the name of pellotine, anhalonine, and mescaline.

"The substance is not very well known in medicine, for, though it has been made available to physicians, they have not used it to any considerable extent, nor proved its possibilities. Experiments made on animals proved that it is a powerful narcotic poison. It has been asserted by some that the drug possesses some narcotic properties resembling those of opium.

"We are sorry to say that we are not sufficiently familiar with the drug to be able to describe its properties when administered to human beings, nor to describe the effects that it produces upon human beings when used continuously, as we understand is the case with a great many of our Indians. We know, in a general way, that its effect when thus used is presumed to be very harmful, and that consequently the United States Government is doing all in its power to prevent its importation from Mexico."

In a sworn statement of April 28, 1916, Paul Jones, a bishop of Utah; Henry B. Lloyd, a Government physician; Albert H. Kneale, a Government officer in charge; and Gertrude Bonnin, secretary of the Society of American Indians and superintendent of the community center among the Utes, say:

"The Indians in increasing numbers are eating these peyote buttons under the leadership of a Sioux, known as Pete Phelps, who has introduced the

practice within the last year. The peyote is shipped into Utah either by mail or express. At present about half the Indians connected with the Uintah and Ouray Agency are peyote users.

"In using it the Indians meet weekly at a night session and eat from 1 to 80 of the buttons, depending on their familiarity with it. It is also given to those who are in sickness, and sometimes administered in the form of tea.

"The effect of the peyote appears to be like that of an opiate. The users are stimulated to dreams and hallucinations in regard to themselves and others, and between times become sullen and uncommunicative. While under the influence moral restraints are forgotten.

"In connection with its use in sickness several deaths have been reported as due to its influence. The continued use of peyote on the health and character of the Indians appears to be so serious that we believe immediate steps should be taken by the Government to prevent its sale and distribution to them, and we would therefore ask you to bring this statement to the attention of the proper authorities to secure that action."

In the thirty-fourth annual report of the Indian Rights Association (1916), pages 38 and 39, we find the following added information:

"* * * It is stated that nearly one-half of the Uintah and Ouray Indians, numbering 1,160 persons, have become devotees of the peyote habit.

"The baneful effects upon the followers are soon apparent. The successful farmer neglects his fields and home; his health is often affected, and interest is lost in the things which tend to better living. The testimony of Dr. Henry B. Lloyd, resident physician at Fort Duchesne Indian Agency, is convincing. He cited the case of a victim of peyote who had always been industrious, but who, after being won over to the habit, relied wholly upon the medicinal benefits of the drug for every ailment, using it at all times to secure superhuman intelligence, to read thoughts, and to learn of the contents of books without more than a glance at their pages. This devotee removed his child from the Government school in order that he might teach him to use the drug and thereby become wise. Dr. Lloyd sites instances in which the use of peyote has undermined the health. Several deaths are reported as directly traceable to the habit.

"From a moral and religious standpoint the effect of peyote is even more apparent. Its followers seem to abandon Christian teaching, and in their frequent nightly gatherings indulge in excesses through the midnight hour, in which men and women participate. It is claimed that in these nocturnal debaucheries there is often a total abandonment of virtue, especially among the women. * * * The late Dr. S. Wier Mitchell, the celebrated specialist in nervous diseases, after a thorough investigation of the effects of peyote upon the system, said:

"I predict a perilous reign of the habit when the agent once becomes obtainable. The temptation to call again the enchanting magic will be too much for some men to resist after they have set foot in this land of fairy colors, so much to charm and so little to disgust."

"Many Indians are appealing for legislation restricting the importation and use of peyote. Mr. and Mrs. R. T. Bonnin, intelligent and educated Indians, located at the Uintah and Ouray Agency, have joined in a statement reciting the evil effects following the use of the drug. Rev. M. J. Hersey, missionary of the Episcopal Church, located within the reservation, vouches for and concurs in their statement, which follows:

FORT DUCHESNE, UTAH,
October 12, 1916.

MY DEAR MR. BROSTUS: We, the undersigned Indians, make the following statements regarding the use of peyote among Indians, particularly the Utes, of Uintah and Ouray Reservation:

It excites the baser passions and is demoralizing—similar in its abnormal effects to that of opium, morphine, and cocaine.

It creates false notions in the minds of the users, preventing sound logic and rational thought with which to meet the problems of their daily lives. Believing that peyote is the comforter sent by God, they reject the teachings of the church. Believing that peyote reveals the secret thoughts of man and gives superhuman knowledge of the contents of books, they deprecate the necessity of schools. Believing peyote a cure-all for every human ailment, they ignore the advice and aid of physicians. Attending the weekly peyote meetings, they waste time, strength, and money, consequently neglecting their homes and farms.

3. It has spread with alarming rapidity within the last two years, and now has close to 50 per cent of the tribe.

4. It appears to have been the direct cause of the deaths of 25 persons among these Utes within the last two years.

5. After a careful study of the spread of peyote among the Utes, where we have labored some 14 years, it appears to us that an unscrupulous organization, through its agents, is promoting the peyote cult, under a religious guise, solely for the easy money gotten from their superstitious victims. From reliable sources we derive the information that large collections of money are taken up at the weekly meetings, and no accounting made whatever. The Utes, who had cattle, sheep, and horses, were the very ones first singled out by the shrewd peyote agent. It is the money from sale of stock, together with \$15 subsistence checks, that is taken without any concern for the inevitable wreckage of body, mind, and soul of the pitiable victims.

6. Since the use of peyote is spreading rapidly and is undermining the uplift work of the churches and our benevolent Government; since it is an American principle to protect helpless, downtrodden people from the ruthless hand of the oppressor; to restrain the unscrupulous greed of those who traffic upon the ignorance and superstition of a people, we do implore all earnest citizens of America for a Federal law to protect us against the traffic in and the indiscriminate use of peyote.

Signed:

GERTRUDE BONNIN,
RAYMOND T. BONNIN.

I have read the above, relative to the use of peyote. I hereby vouch for the veracity of these statements and do concur with Mr. and Mrs. Bonnin in imploring some Federal action against this great evil, peyote.

Signed:

M. J. HERSEY,
Episcopal Missionary.

"The State Board of Pharmacy of Utah proposes to urge measures before the coming legislature to prohibit the introduction of peyote within the State. The board will act in harmony with an effort seeking Federal control of the drug.

"Voluminous evidence has been collected from various sources, including statements regarding the effect of the use of the drug upon various Indian tribes. These reports are available in the archives of the Indian Bureau. Hon. H. M. Gandy, of South Dakota, has introduced a bill (H. R. 10669) which seeks to prohibit traffic in anhalonium, or peyote, among the Indians. The bill stipulates suitable fine and imprisonment for violation of the provisions of the proposed legislation."

In an address to the sixth conference of the Society of American Indians, held at Cedar Rapids, Iowa, September 26 to 30 (reported in *The American Indian Magazine*, Vol. IV, No. 3, pp. 234-237), Henry A. Larson said:

"There have been investigations made by medical men, chemists, and others as to the effect of peyote upon the human system. * * * In other words * * * it is a species of drunkenness. There can be no question about that. The lasting effect of it is the deteriorating effect upon the human system; there can be no question about that, either. * * * I hope it will be possible to secure congressional enactment and State enactment which will prohibit the distribution of it in the mail or otherwise and the sale of it to Indians."

In October, 1916, the Society of American Indians, a national organization, in their platform, urged "unequivocally upon Congress the passage of the Gandy bill to prohibit the commerce in and use of peyote among our Indians, because of its known baneful effects upon the users in mind and morals."

The foregoing quotations bear special reference to the Indian situation, but, as shown by the above quotation from the writings of Dr. S. Weir Mitchell, of Philadelphia, the use of peyote may, at any time, become extensive among our citizens generally, and, indeed, it is known that the habit is one now rapidly developing outside of Indian tribes.

INDORSEMENTS.

The proposed law with reference to peyote has been indorsed for passage by the following organizations:

The State Executive Board of the Colorado Mothers' Congress, representing approximately 5,000 women.

Woman's Christian Temperance Union, representing 3,880 women.

Association of Collegiate Alumni.

The City Federation, representing some 50 Denver organizations.

The Ministerial Alliance of Denver, representing 150 churches.

The Federated Missionary Association representing about 50,000 church members.

Mr. TILLMAN. Is there anybody else who desires to be heard on either side of this controversy?

STATEMENT OF MR. JOE CLAYMORE, STANDING ROCK AGENCY, S. DAK., THROUGH MRS. GERTRUDE BONNIN, INTERPRETER.

Mr. TILLMAN. State your name, the tribe to which you belong, and the position you occupy.

Mr. CLAYMORE. Joe Claymore, of Standing Rock Agency, S. Dak.

Mr. TILLMAN. Now, tell us what you know about the use of this drug, and give us your opinion as to whether its use should be continued or not. Be as brief in your statement as possible.

Mr. CLAYMORE. I am a Sioux Indian, and I have come here as a delegate of the Sioux people.

Mr. TILLMAN. Give the committee all the information you have on the subject of peyote.

Mr. CLAYMORE. I have been told things about peyote that grieved my heart. There was a stockman or herder who came from the country where peyote is well known and I had a great talk with him. I had heard about peyote, and I asked him about it as the thing they eat and dance. He said that the second time he ate peyote he became intoxicated just as much as he would be with whisky.

Mr. TILLMAN. Please explain your sensations and experience.

Mr. CLAYMORE. This man said the third time he ate peyote he was very, very drunk. He was a man who used liquor. Since coming to Washington I find that Washington is dry, and I have been surprised, since you have stopped the sale of intoxicants, why you pay no attention to peyote. This peyote habit, when it comes among Indians who are not wise, plays havoc among them. I remember that the Commissioner of Indian Affairs is our guardian and is advising us and taking care of us as children, and that being true why does he not consider this menace? I have not bothered myself much about it, because I am not a user of this peyote. I am 70 years old. I have reached that age where I observe the things that people use, and whether they are detrimental to them, among Indians as well as among white people. There is one thing in which we are alike. Our country is plunged into a war, and our land has called for the Army, and white soldiers have gone and Indian soldiers have gone, and we are alike in one thing—our hearts hurt. The white race has great wisdom and power, and we are here with you, and you are in a position to help us in the things that are good for us in our localities. I am not a user of whisky and I have not seen peyote, but those things I have heard about it disgust me. That is all I have to say.

Mr. HASTINGS. I understood you to say that you had used it as many as three times yourself.

Mrs. BONNIN. He was telling about a conversation he had with a man who had used it.

Mr. HASTINGS. You have not used it personally yourself?

Mr. CLAYMORE. Not personally myself.

Mr. HASTINGS. What position, if any, do you occupy in your tribe? Do you occupy any official position?

Mr. CLAYMORE. I am a delegate for our tribe.

Mr. HASTINGS. Is this your first trip to Washington?

Mr. CLAYMORE. I was here seven years ago; this is my second trip.

Mr. HASTINGS. This is your second trip to Washington?

Mr. CLAYMORE. Yes, sir.

Mr. HASTINGS. You were never here but the two times?

Mr. CLAYMORE. Just two times.

Mr. HASTINGS. Are you a full blood?

Mr. CLAYMORE. I am part Sioux, or mixed.

Mr. HASTINGS. Have you been to a white school?

Mr. CLAYMORE. No, sir.

Mr. HASTINGS. Do you occupy any position out there with your tribe? Are you a member of the council, or do you hold any official position?

Mr. CLAYMORE. I am often in their councils.

Mr. HASTINGS. Are you a farmer?

Mr. CLAYMORE. I am a stockman, interested in cattle and horses.

Mr. HASTINGS. How many cattle have you?

Mr. CLAYMORE. One hundred and eleven cattle and five hundred horses.

Mr. HASTINGS. Have you an allotment?

Mr. CLAYMORE. Yes, sir.

Mr. HASTINGS. For yourself and the members of your family, or have you any family?

Mr. CLAYMORE. Yes, sir; I have a family.

Mr. HASTINGS. What is your home address?

Mr. CLAYMORE. Standing Rock Agency, S. Dak. I live 6 miles from Mobridge, S. Dak.

Mr. HASTINGS. Do you live out on your allotment?

Mr. CLAYMORE. Yes, sir.

Mr. HASTINGS. Have you always lived on a farm?

Mr. CLAYMORE. Yes, sir.

Mr. HASTINGS. How many children have you?

Mr. CLAYMORE. Five.

Mr. HASTINGS. Are they grown or are they living with you?

Mr. CLAYMORE. They are grown and have families of their own.

Mr. HASTINGS. Do you cultivate any of your land?

Mr. CLAYMORE. Yes, sir: I have been trying to do everything I see white men doing.

STATEMENT OF MR. FRANCIS LA FLESCHÉ, OF THE OMAHA TRIBE, WASHINGTON, D. C.

Mr. LA FLESCHÉ. Mr. Chairman, I wish to say that I have attended three peyote meetings among the Osage people, and not one of those meetings was prearranged. I have attended a peyote meeting among the Omaha people—my own people—which was not prearranged. I have also attended a peyote meeting among the Ponka people, and I was not expected to be there. I went there and took them by surprise. I know what I am talking about. The

Ute Indians, who are peyote eaters, may be morally bad, but I do not pretend to know anything about that. But I do know that among my Osage friends who are peyote eaters there is no immorality. Those people are just as jealous of their morals as anybody could be. It has been stated to me by men who were not peyote eaters—white men and also Indians—that the peyote eaters are the best Indians we have. One day on the Osage reservation I was talking to a Government official, and he said to me: "Do you know these peyote eaters?" I said, "I know a little about them." He said, "I know something about them, and do you know that they are reliable? They speak the truth. They are truthful people, but if you take the others who drink whisky, they are not truthful." I think that the sweeping charge that all peyote eaters are immoral is untrue and unjust. I say also that my own people, the Omaha people, are as moral as any community of like number. That is all I have to say.

Mr. TILLMAN. Do you contend that the use of peyote makes them better citizens and more truthful?

Mr. LA FLESCHE. I do.

Mr. TILLMAN. That is all.

I wish to call attention to the attached clipping, taken from Mr. Safford's paper published in the Journal of Heredity, concerning the use of the peyote among the Indians:

PRESENT USE IN THE UNITED STATES.

Efforts have been made to prevent the spread of the drug among the Indians of the United States, and action has been taken in the courts to prosecute those who have been instrumental in procuring it and furnishing it. One of the most recent cases is that of the United States against an Indian named Nah-qua-tah-tuck, alias Mitchell Neck, of the Menominee Indian Reservation, Wis., accused of furnishing intoxicants to certain Indians in violation of the law. Dr. Francis P. Morgan, of the Bureau of Chemistry, was summoned as a Government expert. The trial developed the following facts:

On March 15, 1914, the accused brought a supply of the drug in a dress-suit case to the house of an Indian family named Neconish, situated a short distance north of the village of Phlox, Wis., near the western boundary of the Menominee Reservation, at which place there was a meeting of a religious nature. The drug had been received by parcel post from Aguilares, Tex. The participants first made a line about the house to keep out the evil spirits, and then invoked God, begging him to make all of them good and to keep them from evil. The peyote was next distributed, and when it was eaten caused the partakers to see the evil things they had done and showed them the good things they ought to do.

The ceremony began about 9 o'clock in the evening. One witness testified that shortly after having eaten four buttons he could see pictures of various kinds when his eyes were shut. First he saw God, with a bleeding wound in his side. This vision vanished when he opened his eyes, but reappeared when he closed them again. Then he saw the devil, with horns and tail, of the color of a negro. Then he saw bad things which he had done before, bottles of whisky which he had drunk, a watermelon which he had stolen, and so many other things that it would take all day to tell of them. Then he saw a cross with all kinds of colors about it, white, red, green, and blue. He was not made helpless. He stated that he could have walked had he wished to do so, but that he preferred to sit still and look at the pictures.

Another witness testified that he ate the peyote so that his soul might go up to God. The witnesses who testified at this trial declared that the peyote helped them to lead better lives and to forsake alcoholic drinks. The defendant was acquitted on the ground that the meeting was one of a religious nature.

THE PEYOTE SOCIETY.

Thomas Prescott, of Wittenberg, Wis., testified that there is a regularly organized association among the Indians called the Peyote Society; also known as the Union Church Society, of which he had been a priest for seven years. In the weekly ceremonies of this society the peyote is either eaten or taken in the form of tea. In his opinion, the effect of the peyote is to make better men of the Indians. Many of them were formerly common vagabonds, liable to commit all sorts of crimes when under the influence of alcohol. After becoming members of the Peyote Society, however, they gave up drink, established themselves in regular homes, and lived sober and industrious lives.

STATEMENT OF DR. CHARLES A. EASTMAN, OF AMHERST, MASS.

MR. TILLMAN. Dr. Eastman, we will be glad to have your opinion on this drug, but would like you to be as brief as you can.

DR. EASTMAN. I will be as brief as I can. I am a Sioux, and am probably not the worst nor the best man among them.

MR. TILLMAN. Please proceed and tell us what you know about this drug.

DR. EASTMAN. I think that those who defend the use of peyote have confused it with the church, and they are trying to bring in a proceeding here that is purely a subterfuge. I think the two things should be separated entirely. It is not an Indian idea nor is it an Indian practice. The Indian practices were not to use roots for that purpose, or anything that would be used in the way that medicine is used. That is a very slight thing. That was not indulged in in the way this has been indulged in. This is against the general custom and practice of the Indians. It is more like what happened a few years ago during the ghost-dance craze, which, as we all know, was gotten up by irresponsible, reckless, and unprincipled people who thought that under the conditions the Indians were suffering from something like that would go, and that they would get some personal benefit out of it. That is the way the ghost dance started, and it started in that quarter down there. It came from that direction, and this is exactly the same way. No man is more jealous of the principles and philosophy of the old Indians than I am, and in all my writings, lectures, and in everything I have uttered I have tried to respect that which is really Indian. I think that we should contribute that to the body politic of this country. That has been my position.

Now, as to anything that is wrong, if it is only individual, I have nothing to say about it, but when it affects a whole race, as I have noticed this does, then I must oppose it. I see that condition is here. I have made a study and investigation of the peyote question ever since it developed, because I felt that I was not in a position to know all of the features of it. In the first place, I wanted to get at the properties of that medicine. For a long time I could not say what the properties were. I gave very little weight to this religious idea in connection with the medicine, and I think that it has nothing to do with the church. If they have a church I think that is all right, that is another thing, but as to the use of peyote and keeping up its use all night is absolutely against all common sense. Common horse sense will tell you that there is no religion or any common sense in that. In the second place, we have come into contact with this drug in our country. I might say that some of the brightest boys that were ever educated at the Indian schools have become peyote eaters,

and those men have been ruined in their character, and you can not depend on them. They were bright boys, and they are bright now in a way, but they have no moral stamina in them. I am sorry to say that. Now, they may have a church and a well-organized church, and they may use this peyote there, but I am convinced, as every sensible person in the Indian country is to-day, that this drug, and Dr. Wiley described it to you, is not a safe thing to turn loose among any race or society of people, however moral or however religious the use may be. When we know that it is not a safe thing, then it is beyond all common sense to defend it. I must say that it is an absolutely dangerous thing among our Indian race or any other race.

I have gone into the conditions of those boys in the school. So far as we Sioux are concerned, there are three classes who go into it. One is the class who go into it absolutely for physical reasons or medical relief. They have heard that it is a wonderful cure of consumptives and near consumptives and rheumatic people, and they rush to it. They go and waste their money for it and pay good prices for it. They try it and then come back not any better off. Some of them die soon afterwards. Then there is another class that is liable to go into anything like that. They are of the character that do not stick anywhere. The other class is composed of those who are opposed to the white man's religion, claiming that there is something hypocritical in the white man's religion, and that something ought to be developed for the Indians that is superior to the white man's religion. Now, there is nothing in that, and they have simply dropped back. There are a few Sioux that use it now that do not use it openly. Some of them are bright fellows. Some of them were the brightest men who were educated. Two of the brightest men who were educated are peyote eaters, and we can not depend on them to-day, and nobody respects them. They are still there, but there is no moral stamina in those two men. Now, let me tell you something: My friend Lone Wolf was referred to by one member of the committee the other day as a man of fine physique. If you had seen him 15 years ago and then saw him to-day you would not recognize him. He was an Apollo, and very strong physically. No Indian was superior to him 15 years ago. I am 60 years old and Mr. Claymore is 70 years old and he can run all around. Lone Wolf is an old man in body and mind to-day, and he ought to be a young man. Look at Mr. Claymore, who is 70 years old. He was one of the models the artists used in this country in the great exhibitions. I think they used Lone Wolf in Chicago or somewhere in making a statue 15 years ago, and now look at him. If you go on the street with Mr. Claymore you can hardly keep up with him. That is the kind of man he is. This man was a superb specimen when he came out of Carlisle. He was the center rush. He is a young man as compared with me and Mr. Claymore. I am 60 years old and Mr. Claymore is 70, and he is doing wonderful work.

Mr. TILLMAN. Do you think that this bill should be passed?

Dr. EASTMAN. Yes, sir; I do.

Mr. TILLMAN. Who is the man that you were pointing out as being such a splendid physical specimen?

Dr. EASTMAN. He is not here. He was graduated from Carlisle a few years ago and was the center rush there. I was saying that he was a splendid physical specimen, and look at him to-day.

Mr. TILLMAN. Do you say that Lone Wolf is decrepit?

Dr. EASTMAN. He has a certain dignity in front.

Mr. SNYDER. Many of us have that.

Mr. TILLMAN. Did you say he was 70 years of age?

Dr. EASTMAN. He is only 40. I was comparing a man 70 years old with Lone Wolf. Here is a man who does not use peyote, and he is 70 years old, and then look at a man 40 years old who uses peyote. You referred to Lone Wolf the other day as a fine physical specimen, but he is old in mind and in body.

**STATEMENT OF R. H. PRATT, BRIGADIER GENERAL (RETIRED),
UNITED STATES ARMY, WASHINGTON, D. C.**

Gen. PRATT. I have not much in the way of direct testimony. I wanted to get before this committee practically what the doctor said yesterday.

A member of the committee was speaking of Lone Wolf as being a very perfect man. When he was at Carlisle he was on the football team; he was a center rush, and he was once, during his early days at Carlisle, classed as the center for the all-American team. When Bush Brown was arranging his statuary for the Chicago World's Fair he asked me for a model for some of the Indian statues. I sent Lone Wolf to him up on the Hudson at his home, and he was there for weeks, because he was a very perfect man. While he was here in the city a few days ago, he and his wife called at my house, both of them having been students with me for four years. I knew Lone Wolf's foster grandfather, who was a prisoner under my care for three years in Florida. I have known his foster father all the years pretty nearly since 1867. He was selected by these chiefs who had no children of their own. They select a model to take their name and continue that name in the tribe, and Lone Wolf was picked out by the adopted son of old Lone Wolf. Old Lone Wolf lost his only son in a fight we had with the Indians in Texas near Fort Griffin in 1873, and he selected the man who then chose the Lone Wolf who was here. Both he and his wife were model physical specimens of Indian manhood and womanhood. Mrs. Pratt and Mrs. Lone Wolf were quite good friends at the school.

My knowledge of the effects of peyote is confined almost entirely to hearsay, and you have had so much that is direct here that it is hardly worth while for me to speak of it. I have heard of the effects on some of the very excellent men that I returned to the West hoping that they would seize their opportunities and become distinguished characters out there. Lone Wolf went home in the early days in Oklahoma, when there were opportunities for every man of every race if he would only stand up and be a man. I anticipated from his return very considerable results, but he was not a very good politician, and the Indians who ventured into politics among their people and among the whites went to the wall very quickly, because the white people were a little too smart for them.

I would not like to mention names; indeed, I would not feel at liberty to mention names, because it is not good practice to put such things on record, but I do know that peyote has had a very demoralizing effect on some very excellent products of the Carlisle School.

One of them was expected to be here with Lone Wolf as a delegate, who, I think, came here for this special purpose.

I could not draw out of him exactly what he wanted here, and when he found out that I was opposed to peyote he was not very communicative. But there was a Carlisle Indian to come from that same tribe who, 15 or 16 years ago, when I was down there, was living in a comfortable house on the border of a little town. His property, or a part of it, had been taken for town-site purposes; he had plenty of money, had improved his farm, and was a model farmer. He had learned farming among the farmers of Pennsylvania, under the Carlisle outing system. His wife belonged to a tribe from the far North. They fell in with each other at school and soon after they graduated they were married. Fifteen years ago I was at their home; it was a fine home, and he had everything in his favor to become a foremost man in that community. But he went into the peyote habit and he and his wife separated. He has obtained a divorce, or she has—I do not know which—and she is living apart from him with her children and taking care of them by working for the Government. He is below where he was financially and otherwise some years ago. I attribute it almost exclusively to the use of peyote, from all information that I have about the drug.

I have relied upon Dr. Wiley for my opposition to it, because I have known the doctor for a great many years and I have great confidence in his judgment and his insight into such matters.

I want to say a word, if I may, in regard to the testimony that was given here yesterday by the men from the Bureau of Ethnology. It is not directly relevant, and yet it is, because it has an influence upon their testimony. I knew the head of the Ethnological Bureau well. He had been in the Army and we fell in with each other, and when I was out among the Indians 45 years ago he appealed to me to give him certain ethnological information. He sent me books in which he wanted me to fill out answers to questions about language, etc., of different tribes of Indians. I soon found that if I obliged him I would have very little time for my regular duties and I had to abandon it. When I took the prisoners to Florida he pursued me there and wanted me to give him ethnological information about the prisoners.

After three years in Florida and being at Hampton for a year, I came in contact with him again. We wrote to each other a little, and then I went to Carlisle, and soon after Carlisle was established, and a like school was established on the Pacific coast and placed under the care of an officer of the Army by the name of Wilkinson, a first lieutenant, like myself, and who had been a long time on Gen. Howard's staff. We were in Washington together at the instance of the Bureau of Indian Affairs, and going along the street we passed Maj. Powell's office. I said, "Wilkinson, here is our enemy; let us go in and see him." So we went in and I introduced Wilkinson. Maj. Powell at once began to tell us about ethnology and what he was doing in the way of finding out the wonderful past of the Indians and sending it down into history as a part of the great records of this country—the history of the original inhabitants of this country. He said, "You gentlemen are on wrong lines; you are driving us out of business; if you succeed, you will get the Indians removed from their

original traits before we can accomplish all that we desire in the way of gathering information for the world at large about these aboriginal people."

After we got out I said, "Wilkinson, I think that is just about as good indorsement of our work as we could have." I have found, in my long and very wide Indian experience, that this spirit has animated the Bureau of Ethnology from that day to this. It is the things that are curious that can be portrayed in these immense books that they put out, picturing arrow points, Indian products, and all sorts of things, that can be held up as something peculiar, which has blocked the way of Indian education very largely; that is, by keeping the country misinformed about the Indians. I mean to say just that—misinformed. They operate as a scientific body and are so regarded; they have entrée to the press and they put out at Government expense immense illustrated books which Congressmen like to send to their constituents, or to the libraries in their districts where they are filed away and never read. I was in the home of the superintendent of one of the great Indian schools in California, and he had on a particular shelf the whole series of Ethnological Reports. Early in his career he began to gather them, and now the whole, near 40 volumes. There were 4 or 5 feet of these great, big books, and he admitted he had read very little in them and did not know anybody who had read them. Yesterday, when I was reading the Congressional Record and found a controversy in the Senate over the immense use of paper by the Government Printing Office in printing vast numbers of valueless books, which had led to shortage in printing paper until the Printing Office recommended that the Record not be sent out over the country, I said to myself, "Among others they ought to include these large and expensive books that come from the Bureau of Ethnology." My experience is that the Bureau of Ethnology has never been helpful to the Indians in any respect. You will be unable to find, if you go through all of the Indian tribes, where they have taken the Indian by the hand and said, "My brother, you can become a citizen of the United States; you can become civilized, and you can become thoroughly useful in the United States." On the contrary, the ethnologists always lead the Indian's mind back into the past. I felt as though I ought to say this much. I would like to say more on the same line, but I trust you will understand what I mean when I say just that.

I think that my friend, Mr. La Flesche, who has fallen under bureau employment, and has become very enthusiastic, is a victim. A few years ago, when I first knew him, he was quite a different sort of man, and it is not so pleasant for me to meet him as it used to be. What is he doing? He is not lifting up his race. He is not trying to do that, but he is trying to find something extraordinary that he may get into print in the ethnological publications, which will go onto the shelves of libraries throughout the United States and to all countries abroad to show that we are wonderfully industrious in research and in holding on to the past of our original peoples.

John Adams wrote to Thomas Jefferson, June 28, 1812, "Whether serpents teeth were sown here and sprung up men; whether men and women dropped from the clouds on this Atlantic island; whether the Almighty created them here, or whether they emigrated from Europe,

are questions of no moment to the present or future happiness of man. Neither agriculture, commerce, manufactures, fisheries, science, literature, taste, religion, morals, nor any other good will be promoted, or any evil averted by any discoveries that can be made in answer to these questions." I say, in addition to that, that the only possible use they can be to themselves or to us is to make them real citizens; and that is, as has been proved to you by those who have appeared before you, exceedingly easy to do. Take Dr. Eastman, who himself came from the tepee; take Mrs. Bonnin, and take others, who are here—some of them my own students—if you will get their past you will find that they have come forward in a very few years to a fair position and knowledge of our life, and that they have the ability to use, equally with us, everything which is to their advantage as citizens of this country.

I say that never, since the landing of the Pilgrim Fathers upon this continent, has there been a day when any Indian of any tribe could not have quit being an Indian and migrated into our life and have become a thoroughly useful part of it; and, if he had only stayed and exerted himself, distinction and good citizenship were easily his. We have had many great Indians, among them Red Jacket, Tecumseh, Chief Joseph, and hundreds, even thousands, of others. They were great among themselves; and, if they had only had the education, the experience, and the environment of civilization, they would have been great among us. I think my position is perfectly clear and strong; but you could not get an ethnologist to acknowledge that. I think that is all I have to say.

MR. TILLMAN. You have studied this peyote subject for how many years?

GEN. PRATT. I have not studied it very much, sir; and I have only known about it from things that have come to me. I have corresponded with my old students, and recently I took two months in coming across the continent, from the Pacific coast, and stopped off at about 30 different Indian communities to see my old students and to see the condition of the Indians generally. In doing that I learned something more about it.

MR. TILLMAN. You have made some investigation of the subject?

GEN. PRATT. Yes, sir.

MR. TILLMAN. From that investigation, are you for it or against it?

GEN. PRATT. For or against peyote? Do you doubt that I am against it?

MR. TILLMAN. I wanted to get it in the record.

GEN. PRATT. I am absolutely against peyote.

MR. TILLMAN. You were connected with the Carlisle School for some time?

GEN. PRATT. I was there for 25 years; I established Carlisle and conducted it for 25 years.

MR. TILLMAN. You are a friend of the Indians, are you not?

GEN. PRATT. I think so.

MR. TILLMAN. As their friend, and as one who desires to see them succeed and get better, you think that the abolition of this drug should be made by Congress at once, do you?

GEN. PRATT. I do indeed, sir, even if it had no other effect than to prevent these nightly orgies that have been described so graphically by the Bureau of Ethnology itself.

Mr. TILLMAN. Are there any other witnesses who care to be heard?

Mr. MOONEY. I do not like to do so much talking myself, but there were some Indians, including Lone Wolf, who wanted to talk, but they have gone away. However, I can say a few things in answer to some statements that have been made.

ADDITIONAL STATEMENT OF MR. JAMES MOONEY.

As a preliminary I should like to say that as the chairman knows, and the other members of the committee, several Indians have been here within the past week or so ready to testify in regard to their personal knowledge of peyote, and not from hearsay. But these meetings were postponed and they have gone away. They can be brought back at any time, and if the committee wishes to hear them they will be glad to come back and speak personally in behalf of their own tribes.

Certain things were said by one of the speakers upon which I think I can throw some light. He said he had seen women carried out from these meetings in a helpless or unconscious condition, and he implied that they were treated improperly. I know what that means and evidently he does not. I believe he told what he saw or what he had heard in good faith, but what he implied did not occur. If he say a woman carried out it meant that the woman was very sick and that her husband, a member of this peyote religion, asked the leader in that particular camp if he would call the men together on the next occasion to pray for the recovery of his sick wife, and that was done. Her husband brought her in there; she sat beside him while one man after another said prayers for her health and recovery, and then her husband took her out to his own home. I have seen that done. I have seen that done in Quana's camp. I have seen Quana take his own sick wife in and take her out. I have seen the same thing happen among the Kiowas, and among the other tribes. This rape that is said to have occurred among the Utes I know nothing about, but I do know it had no connection with the peyote religion whatever. Whatever may have been the circumstances, that is not the peyote religion. But this other thing I do know happens at times. I have also seen a young child carried in in the same way; the parents would sit down and the child would be placed on the mother's lap, with its eyes closed, asleep, and they would pray over the child, and after they had said their prayers for the mother they would go out carrying the child. That is all there is to that.

In regard to Quana, he has been mentioned several times, and a statement has been read from Quana's daughter. I have seen that statement in the Mohonk Conference Report for 1914, on authority of a missionary. I knew Quana for 25 years or so. I have been with him in this peyote ceremony, which he believed in and adhered to. It has been stated that he died as a result of the use of this peyote. As a matter of fact Quana was born about the year 1840, as nearly as we can make out, but I think he was born a couple of years earlier than that, and as he died three or four years ago, he must have been between 72 and 75 years of age when he died. He was the oldest son of a white woman who was captured by the Comanche in 1835, when

about 12 years of age, and who was married to an Indian chief while still a girl, as was the Indian custom. He had been the chief of his tribe during its wild days and until its entrance into civilization. He had headed every fight for his tribe on the warpath and before Congress, and had led a strenuous life for years. I have looked up the record and find he outlived Gen. Grant, Gen. Sherman, Gen. Sheridan, Gen. Logan, Gen. Lee, and Gen. Washington by a number of years. If that is dying prematurely as a result of something he had practiced all his life from early boyhood, I can not understand it.

Now, in regard to an ethnologist never having helped the Indians. As a matter of fact, anybody who knows anything about ethnologists knows that is not true. The Indians look upon ethnologists as their best friends. Ethnologists, as a matter of fact, have always endeavored to help the Indians, as is borne out by hundreds of letters from representative Indians showing to what extent they appreciate the work of the ethnologists. We have helped them in congressional matters and have been delegated to help in matters of allotment; some of us have been sent out to make allotments for them; that is, to help choose the best land, and avoid being victimized by the white settlers. We have helped them to civilization in every way; we have helped them in the choice of schools, in the choice of education; we have helped them to raise cattle and to build houses; we have gone into their tepees and shown them how to cook and live decently. All these things have been done by the ethnologists, both men and women. You know all the ethnologists are not men, but we have some who are women. We have, for instance, Miss Fletcher. Read up her record and see what she has done.

If you want to get at the truth of this thing have the Indians come from the tribes that are directly concerned. An Indian delegate from a sectarian body or alleged uplift organization is not a delegate for his tribe. The tribes have councils elected by themselves, and they elect these council men year after year to come here and appear for them. If you want to learn the attitude of these tribes as tribes have their regularly elected tribal delegates appear before you and get first-hand information from them. They will give you all the information you want in regard to this subject, and I feel that three-fourths of them will speak in behalf of this religion. The men are there and you can send for them.

GEN. PRATT. I feel I would like to say one thing about the gentleman who has just spoken, which is this: That I sent home to the Cheyenne agency one of the very finest products of the Carlisle School. This gentleman was around there getting ethnological information and he had this Indian go with him, interpret for him, and do the things he wanted done. Among other things he had this Indian do was to find an Indian who would submit to having his back slit, the skin lifted and thongs put in his back and beef skulls—they could not find buffalo skulls—dragged around while this gentleman dashed around making photographs of it for this Government publication.

MR. MOONEY. Mr. Chairman, I want to say something right here. Gen. Pratt is old enough and has been a sufficient number of years in official position to know that he must investigate his statements before he declares them. I denounce that as an absolute falsehood. That

thing was thrashed out in the public newspapers years ago. At the time it was answered by Indians and by white men, and it was denied on investigation by every man who asserted it and he knows that; if he does not know it he should know it. I know it and it can be readily proven. I have correspondence in regard to all of that matter, and it will show that the statement just made is a falsehood.

The fact is that I and my interpreter attended a Cheyenne Indian tribal ceremony for observation. Dr. George Dorez, of the Field Museum of Chicago, with the museum photographer, Mr. Carpenter, were also there for the same purpose. The Indian agent, Mr. Seger, was there a part of the time, and a local missionary, who was the one that started the story. Dr. George Bird Grinnell, of New York, may have been there also, as we have been together on one such occasion. After it had been in progress two or three days and had apparently come to an end, we asked the council in charge if there was anything else to be done, and they reported to us that it was all over and that the Indians would break camp in the morning. This can be attested to by all of the gentlemen who were present.

Gen. PRATT. It is a matter that can be easily proven, and I will furnish proof. These are the places and ceremonies. You ethnologists egg on, frequent, illustrate, and exaggerate at the public expense, and so give the Indian race and their civilization a black eye in the public esteem. It was well established at the time of the ghost-dance craze among the Indians that white men were its promoters if not its originators. That this peyote craze is under the same impulse is evident from what appears in this evidence.

Mr. MOONEY. You can not furnish proof, because there is no such proof. The interpreters came back from the council and said, "It is all over; we disband in the morning and go home." We said, "All right," and went back to our tepees. I was stopping with George Bent's family, in his tepee. George Bent is a Cheyenne half-breed, the son of Col. Brent, of Brent's Fort, of Colorado pioneer days. Dr. Dorsey and Mr. Carpenter occupied another tepee. The next morning, about 5 o'clock, George Bent ran in to me in a great hurry and said, "Hurry up, if you want to see a man dragging the skull." I did not know what he meant, except in an indefinite way, but I came out and I saw what was going on. There was a man who had determined, as a sacrificial offering, I understood, to follow the old custom of dragging a buffalo skull around the camp circle by means of a rope fastened with skewers through his shoulder muscles. It was in progress at that time. The man was some distance away, but was coming toward me, and, having my camera in the tent, I ran in and got it, and when he got near enough to me I made the photograph which has been referred to. But I did not arrange for that thing. I am satisfied that he had kept his purpose secret even from the council.

Gen. PRATT. Do you deny that you gave that Indian \$25 for it?

Mr. MOONEY. I deny absolutely that I knew anything about it or had anything to do with it and that I had anything whatever to do in bringing it about, and that it was anything more than an incidental coincidence. I never spoke to or had communication with the man, directly or indirectly, then, before, or since, and do not remember his name. I affirm positively, under oath if necessary, that I had absolutely nothing to do with it in any shape, manner, or form.

Mr. TILLMAN. This is not throwing very much light on the subject of peyote.

The CHAIRMAN. Are there any other Indians who want to be heard on either side, or is there anybody else, other than Indians, who wants to be heard?

ADDITIONAL STATEMENT OF DR. LYMAN F. KEBLER.

Dr. KEBLER. I would like to say just a few words on the point that was brought out relative to the medicinal value of this drug and its effect. It has been stated here that many people go into those peyote meetings with hemorrhages to be cured. It is a well-known fact that tubercular patients with hemorrhages seldom die of the hemorrhages. As a rule they get well. I know of only one case of tuberculosis where a hemorrhage occurred where the patient died of tuberculosis in a number of years. So that has no effect whatever.

Now, I want to call your attention to just one feature, namely, that the tubercular patient—and a great many of them are victims of that disease among the Indians—the tubercular patient can not be benefited. There could be no greater crime imposed upon those unfortunates than to drag them into these conditions and make them sit up all night with this drug, which has the effect of pulling down their strength, and nothing that pulls down the strength should be used by them. Any physician will tell you that any strain that is put upon a tubercular patient lessens his chances of recovery. Now, as to rheumatic people; there is absolutely no drug that we know anything about that will cure rheumatism, but anybody suffering from rheumatism would go a thousand miles away or any distance if they had any assurance whatever that they could be cured of those pains. There was some reference made here yesterday to the fact that this peyote is an equalizer of humanity, and that it draws people together. Gentlemen, I can show you a thousand cases where cocaine has done the same thing. I have seen those unfortunates in cocaine dens, and there you bring the high and educated and well-informed main into contact with the lowest. If you call that an equalization, then, for Heaven's sake, do it; but I do not think you can indorse that form of equalization.

Mr. TILLMAN. There is a Catholic priest who desires to appear before the committee on this matter, and we will hear him Monday morning at 10 o'clock. If there is anyone else who wishes to be heard, we will hear him then, but we want to close the hearings between 10 and 12 o'clock Monday.

(Thereupon the subcommittee adjourned until Monday, February 25, 1918, at 10 o'clock a. m.)

COMMITTEE ON INDIAN AFFAIRS,
HOUSE OF REPRESENTATIVES,
Washington, D. C., February 25, 1918.

The subcommittee met at 10 o'clock a. m. pursuant to adjournment. Present: Representatives Tillman (chairman), Hastings, and Snyder.

Mr. TILLMAN. The committee will please come to order.

STATEMENT OF FRED LOOKOUT, CHIEF OF THE OSAGE TRIBE OF INDIANS, PAWHUSKA, OKLA.

Mr. TILLMAN. Give your name and the position you occupy in the tribe, and a preliminary statement about yourself, before you proceed on your statement about the purpose of this bill, which is to prohibit peyote among the Indians.

What is your name, age, and tribe?

Chief LOOKOUT. Fred Lookout, 50 years of age, chief of the Osage Tribe of Indians.

Mr. TILLMAN. What is your residence?

Chief LOOKOUT. Pawhuska, Okla.

Mr. TILLMAN. Go ahead in your own way and make whatever statement you desire to make, and state to the committee whether you favor the continued use of the drug or whether you are against it, and you may cover the subject fully in your own way.

Chief LOOKOUT. We use this peyote in the worship of God among the Osage Indians. We worship it in a manner that is the right way. We are praying to God when we use this medicine that is known as peyote, and the Osage people, my people, use it to a certain extent. They use it in the right way. There is no harm in it. I like it and I am in favor of it.

Mr. TILLMAN. Go on and finish your statement and then we will ask you some questions.

Chief LOOKOUT. For myself, as chief of the Osage Indians, I use this peyote myself. When I use it I use it in the right way. I live up to it in worship to God. I understand that some of these Indians have been using it the same as we have, and I want the committee to know that we do not use it the same way. The Osage people, as a member of the tribe, I know use it in the right way, and we use it like people going to church. We have our regular meetings. We do not use this peyote every day. We do not use it everywhere we go. We use it in the right way. We have church houses, ourselves, among the Osage people. We have our gatherings there and worship to God and use this peyote as we think is the better way amongst our own people. I use it myself and I know by using it I live in a better way, and I like it on that account. My people are doing very well, and for that reason I like the use of this peyote. Since the use of peyote amongst the tribe of Osage Indians my young people, or my young men, have developed quite a good reputation. They are living up to their words. They are living under the laws of the State where we live. They are prosperous; they are gaining; and they are living a better life and making money, settling down in their homesteads and raising their own cattle and horses and everything. By using this peyote they have lived a whole lot better life. On the other hand, before they began to use peyote, my people would use whisky and it ruined a lot of our people. They would ruin their lives and ruin their homes. They did not have anything. They have gone to nothing, and since the use of this peyote they have gained. I recognized the way they were doing and this is the reason I am in favor of this peyote. I want the committee to hear what I have got to say. And that is all.

Mr. TILLMAN. What effect has peyote upon you when you use it?

Chief LOOKOUT. It does not have any effect upon me. When I eat this peyote I worship with it; that is, I worship to God Almighty. It does not have any effect on me.

Mr. TILLMAN. How much do you take at one sitting or at one meeting?

Chief LOOKOUT. Four or five or seven is the limit. Seven is as high as we eat it.

Mr. TILLMAN. Does it give you visions of the hereafter, and does it not bring about the faces of your dead relatives, and does it not have the effect of causing you to see visions?

Chief LOOKOUT. No, sir; I do not see anything like that. I do not see anything. I do not see a hereafter.

Mr. TILLMAN. How much does it cost? Is it an expensive drug?

Chief LOOKOUT. About \$2 a hundred.

Mr. TILLMAN. Does it have any effect upon you? If not, why do you not use something else that is less expensive and more easily obtained?

Chief LOOKOUT. I can not find anything that I can buy for less, only whisky, and that makes a person drunk.

Mr. TILLMAN. Did you use whisky before you began to use this bean?

Chief LOOKOUT. I was a terrible drunkard before I ate this peyote.

Mr. TILLMAN. And do you want this committee to understand that the use of peyote has destroyed entirely in you the appetite for whisky, and that you do not want whisky any more and prefer peyote to whisky?

Chief LOOKOUT. I have quit the whisky entirely, but I am using this peyote.

Mr. TILLMAN. Do you think that the use of peyote destroyed the taste of whisky in you?

Chief LOOKOUT. No, sir; I do not.

Mr. TILLMAN. How many members of your tribe use peyote?

Chief LOOKOUT. Most all the full-blood members of the tribe.

Mr. TILLMAN. Is this a Christian religion, or is it a mere worship of peyote, or the drug itself?

Chief LOOKOUT. We worship God Almighty; we worship to Him.

Mr. TILLMAN. Then explain to this committee where you get any authority from the Bible for the use of this bean in worship.

Chief LOOKOUT. I do not understand about the Bible. If the Bible gives any authority for the use of this peyote, I am not familiar with it.

Mr. TILLMAN. Then where do you get your authority for the use of it?

Chief LOOKOUT. All of my people use this peyote, and some other member of the tribe came to me and persuaded me to use it. That is how I came to use this peyote.

Mr. TILLMAN. Does it have any effect on you; and if it does not, and if the appetite does not grow on you the more you use it, why do you use it? Does the appetite grow on you?

Chief LOOKOUT. No, sir.

Mr. TILLMAN. How many members are there of your tribe—about 2,100 or 2,200?

Chief LOOKOUT. About 800 full bloods.

Mr. TILLMAN. Do all the full bloods use this peyote?

Chief LOOKOUT. Most all of them.

Mr. TILLMAN. Do they use it outside of the religious ceremonies? Do they use it privately?

Chief LOOKOUT. No, sir; they do not.

Mr. TILLMAN. About how often do they have these ceremonies?

Chief LOOKOUT. They do not use it regularly. They use it every two weeks or every week. They have these, and one man will give a meeting over there [indicating]; maybe after about two or three weeks another man will give a meeting; and that is the way they use it.

Mr. TILLMAN. Who buys this stuff, and where do they get it?

Chief LOOKOUT. We send for it. We have it ordered from the southern part of Texas.

Mr. TILLMAN. What member of the tribe does that, and who is the custodian of this stuff and who distributes it?

Chief LOOKOUT. I do not know.

Mr. TILLMAN. Does it come to you as chief of the tribe, or does it come to some of the medicine men of the tribe?

Chief LOOKOUT. There are several leaders of these peyote members, and each one gets it by ordering it—not certain ones.

Mr. TILLMAN. Do they sell it to the other members, or how do the other members get it?

Chief LOOKOUT. They order it, I guess, like I do. That is the way I do.

Mr. TILLMAN. Then you order it for yourself?

Chief LOOKOUT. Yes, sir.

Mr. TILLMAN. Do you keep it in your home after you order it?

Chief LOOKOUT. I have it at home; and then whenever I have got a meeting—I do not use it every day just to be using it, but whenever I have got a meeting I will use it on that certain day.

Mr. TILLMAN. Do you send for a white physician when you get sick, or do you depend upon the services of the medicine man of the tribe?

Chief LOOKOUT. Well, in case of sickness in my family, I always call a doctor. It is not used as a medicine.

Mr. TILLMAN. If you get sick yourself, do you send for a physician yourself, or do you depend upon the medicine men of the tribe?

Chief LOOKOUT. I send for a doctor.

Mr. TILLMAN. Are you a member of any church, and if so, what church?

Chief LOOKOUT. I have not got much education and I can not understand English and can not read the Bible, and I am not a member of any churches outside of peyote.

Mr. TILLMAN. Do you think this drug should be used generally among the Indians when it makes them lazy and when it creates in them an appetite for the drug, so that they feel that they are compelled to use it all the time, and that those who habitually use it in some places abandon work and become very dissipated on account of the use of it, and finally go back to using whisky with it? If it has that effect on certain members of the Indian tribe, do you think it ought to be prohibited, or ought they to be permitted to continue to use it?

Chief LOOKOUT. I am a member of the peyote; I eat this peyote; I do not get lazy; I am on a farm; several of the men have visited my farm; the Commissioner of Indian Affairs has been to my home; I am farming there, and have several stock, and I am doing what I can to make money; I do not get lazy; I do not think the other Indians get lazy either, among the members.

Mr. TILLMAN. How long have the members of this tribe been using peyote?

Chief LOOKOUT. Twenty years.

Mr. HASTINGS. How long have you, personally, been using it?

Chief LOOKOUT. Eleven years.

Mr. HASTINGS. Do you keep some of it in your house?

Chief LOOKOUT. Yes, sir.

Mr. HASTINGS. Do you ever use it privately and not in connection with public meetings?

Chief LOOKOUT. No, sir.

Mr. HASTINGS. Does the use of it make you acquire a taste for it like the use of whisky?

Chief LOOKOUT. No, sir.

Mr. HASTINGS. You say about all the full-blooded Indians of the tribe use peyote?

Chief LOOKOUT. Over half.

Mr. HASTINGS. Those who use whisky also use peyote, don't they?

Chief LOOKOUT. I do not drink whisky myself.

Mr. HASTINGS. I am not talking about you. I am talking about the members of the tribe who drink whisky. They use peyote, too, don't they?

Chief LOOKOUT. In the case of a few they are bound to do it.

Mr. HASTINGS. I am asking you for information. I heard a statement made by Mr. Wright, the superintendent, over before the Indian Committee of the Senate, to the effect—that a good many of the full-blooded members of your tribe were addicted to the use of whisky and that quite a considerable number were placed upon what was known as the drunk list. I am not asking you to embarrass you, but for information as to whether or not those that are placed upon that list also use peyote?

Chief LOOKOUT. There are a few young boys that are that way. They eat this peyote and they drink whisky.

Mr. HASTINGS. Those full bloods who work eat peyote and those who do not work eat peyote; is that right?

Chief LOOKOUT. Yes, sir.

Mr. HASTINGS. Do they permit the children to eat it?

Chief LOOKOUT. No, sir.

Mr. HASTINGS. Why?

Chief LOOKOUT. After he has got grown he believes he will eat it.

Mr. HASTINGS. Peyote does not hurt him, as you state; it is harmless; and why do you not allow the children to eat it along with the men?

Chief LOOKOUT. Well, I have four children myself, and they eat peyote sometimes.

Mr. HASTINGS. At about what age do they begin to eat peyote?

Chief LOOKOUT. About 10 or 12.

Mr. HASTINGS. Did you ever eat enough yourself to be under the influence of it, like a person is under the influence of whisky or

under the influence of morphine or under the influence of any other drug?

Chief LOOKOUT. No, sir.

Mr. HASTINGS. Have you seen any of the members of your tribe use it so that they are apparently under the influence of it?

Chief LOOKOUT. No, sir.

Mr. HASTINGS. Then you think that it does no harm, but that in a religious way it does good?

Chief LOOKOUT. Yes, sir.

Mr. HASTINGS. Are any of the full-blood Osages members of any Christian church?

Chief LOOKOUT. Yes, sir; there are some Osages who belong to the churches; not to this peyote but to other churches.

Mr. HASTINGS. I mean full bloods.

Chief LOOKOUT. Yes, sir.

Mr. HASTINGS. Yes, sir. And you say that peyote is never used privately in the homes, not only by yourself but not by any other members of your tribe?

Chief LOOKOUT. No, sir.

Mr. HASTINGS. Does anybody have peyote for sale there at Pawhuska?

Chief LOOKOUT. No, sir.

Mr. HASTINGS. It has to be ordered through the mail?

Chief LOOKOUT. Yes, sir.

Mr. HASTINGS. Where do the members of the Osage tribe order it from?

Chief LOOKOUT. Some town in the State of Texas.

Mr. SNYDER. You say there are about 800 full-blood Indians in your tribe?

Chief LOOKOUT. Yes, sir.

Mr. SNYDER. And about 400 of them use peyote and belong to the religious society that uses peyote?

Chief LOOKOUT. Over half of the 800.

Mr. SNYDER. Are there any white people living around or near this reservation?

Chief LOOKOUT. Yes, sir.

Mr. SNYDER. About how many?

Chief LOOKOUT. A good many.

Mr. SNYDER. 5,000 or 6,000?

Chief LOOKOUT. Yes, sir; about 5,000 or 6,000.

Mr. SNYDER. How long since you have actually had any peyote?

Chief LOOKOUT. Last Saturday, one week ago, we had a peyote meeting.

Mr. SNYDER. You have not had any since you have been here in the city of Washington?

Chief LOOKOUT. No, sir.

Mr. SNYDER. How many of the 800 full-blooded Indians of your tribe use whiskey?

Chief LOOKOUT. There are some who use whiskey yet, but I do not know just exactly how many.

Mr. SNYDER. Is it illegal to sell whiskey in this reservation?

Chief LOOKOUT. It is illegal, but they get it in some way.

Mr. SNYDER. Do you ever see out in that territory any of these inspectors that the Government puts out there to keep whiskey from coming into these reservations?

Chief LOOKOUT. Yes, sir; I have seen them.

Mr. SNYDER. How many Indians are arrested, say, in a month for the use of liquor?

Chief LOOKOUT. I do not know, but they arrest them every once in a while and put them in jail.

Mr. SNYDER. How long, do you know, of your own knowledge, since anyone was arrested for bringing whisky into the district?

Chief LOOKOUT. I do not know.

Mr. SNYDER. Can you state whether it is two months, three months, or six months?

Chief LOOKOUT. I can not make a statement.

Mr. SNYDER. You have been asked whether you fed this peyote to your children and you stated that you did not until they were along in years. Is that a fact?

Chief LOOKOUT. Yes, sir.

Mr. SNYDER. Do the Indians who belong to this religious society and take peyote, as a rule, feed it to their children previous to their becoming 15 or 16 years of age?

Chief LOOKOUT. Yes, sir.

Mr. SNYDER. They do feed it to them when they are young children?

Chief LOOKOUT. When they are about 10 or 12 years of age.

Mr. SNYDER. Do you know any of the white families who live at or near the reservation?

Chief LOOKOUT. Yes, sir.

Mr. SNYDER. Do you know whether it is customary for white people to feed whisky to their children before they are 12 years of age?

Chief LOOKOUT. I do not know.

Mr. SNYDER. You do not know of any case at all?

Chief LOOKOUT. No, sir.

Mr. SNYDER. Do you know of any case where the white people feed their children peyote before they are 12 years of age?

Chief LOOKOUT. No, sir.

Mr. SNYDER. Do you know of any white people that use peyote at all?

Chief LOOKOUT. Yes, sir; I know one.

Mr. SNYDER. Do the white people come to these meetings where they have these religious services with reference to peyote?

Chief LOOKOUT. They do not come in to the meeting, but they come outside where they have the dinners or the gathering outside.

Mr. SNYDER. You say that about 400 of the 800 people that are full-blood Indians worship at this shrine of peyote. How about the 400 Indians? How do they operate as to religion? What churches do they go to?

Chief LOOKOUT. All those they do not come to the peyote meetings, they go to the Baptist Church and Holiness meetings.

Mr. SNYDER. When you say there are 800 full-blood Indians you mean 800 young people, etc. You do not mean that there are 800 Indians of full age, full bloods, do you?

Chief LOOKOUT. There are 800 members of the tribe—men, women, and children.

Mr. SNYDER. You say that these Indians have been taking peyote for 20 years?

Chief LOOKOUT. Yes, sir.

Mr. SNYDER. You yourself have been taking it for 11 years?

Chief LOOKOUT. Yes, sir.

Mr. SNYDER. What do you say as to the stability and the physical ability of these people to-day as compared to 11 years ago when you started to use peyote?

Chief LOOKOUT. They are better; they are better people now; they feel better.

Mr. SNYDER. Do they work better?

Chief LOOKOUT. Yes, sir; they work better.

Mr. SNYDER. Do you believe that the farms and the industries of that section of the country are in a better productive condition to-day than they were 11 years ago when you commenced to use peyote?

Chief LOOKOUT. They are.

Mr. SNYDER. What would these 400 full-blood Indians do for a religion if peyote was taken away from them?

Chief LOOKOUT. It would ruin the Osages to stop the use of this peyote. They will go back to the back-life; they will go to drinking whisky or do anything. They will not try to gain anything if this peyote stops; it will be a ruin to my tribe, and that is the reason I am talking in favor of it.

Mr. SNYDER. Now, I want to ask you a few questions about how they organize these men around peyote. Is it not this way: Some leader comes into a small community, and starts to organize a society, about the same as a man might come in and organize a society of the Moose, the Elks, the Eagles, or Knights of Pythias? Is not that about it?

Chief LOOKOUT. We have no regular organization like you mention, but we are just regular members of this peyote church. We worship together in one body.

Mr. SNYDER. What I am trying to get at is how it comes from one settlement to another? In your tribe, they are pretty generally worshiping at this shrine. There may be 100 miles away another Indian tribe. How do they organize this other tribe. Do not you send somebody from your tribe over there to introduce this into that locality?

Chief LOOKOUT. I could not tell you whether peyote is original to my tribe, but it has been handed down from Indians to Indians—other tribes. We just got it from other tribes, not Osages. We got it from them and we started in that way.

Mr. SNYDER. What I have been trying to bring to a conclusion here is whether or not peyote is being distributed to the Indians as a commodity of sale, or whether it is being introduced as the principal item in a religion for the purpose of organizing the Indians into a religious society throughout all the country in which Indians live. Whether some men who are interested in the production and sale of peyote are endeavoring to interest the Indians in it in order to sell peyote, or whether it is actually a religious rite, as this man says, and handed down year after year, and the Indians are being interested in it on account of the benefit that they get from the religion that comes from peyote?

Chief LOOKOUT. It is a worshipping religion; that is all it is.

Mr. SNYDER. You have used this peyote 11 years, and you seem to me to be a very intelligent man. Since I have been on this committee in three years, it strikes me that you are the most intelligent witness, from an Indian standpoint, that I have seen here, and finally I want to ask you a little bit more about this whisky business. It is a singular thing to me that in a district where whisky is prohibited, so many Indians are able to get whisky. Why do they get it, and how far do they have to go to get it? Is it brought in to them or do they go out and bring it in themselves?

Chief LOOKOUT. I will have to tell you I do not know how they get it, but they get it some way. Some people sell it to them—smuggle it.

Mr. SNYDER. Don't you think, as a prominent member of the tribe, it would be about as important for the Indian Department to see to the keeping of whisky out of that tribe as keeping this peyote out?

Chief LOOKOUT. We would like to keep the peyote, but we can not stop whisky. They get it in some way. The Indian Office has tried in every way, I guess, to keep men there to keep Indians from getting whisky, but they have failed so far. They are getting whisky right along.

Mr. SNYDER. Does the whisky do great damage to the men that get it out in that locality? Do they get drunk and disorderly and lazy and indolent?

Chief LOOKOUT. They do; yes, sir.

Mr. SNYDER. I will not ask any more questions. I understand you to say that peyote is of great benefit in your belief to your people and that without the use of it it will break up your tribe and they would practically go back into the wilds of the country? Is that correct?

Chief LOOKOUT. Yes.

Mr. TILLMAN. You state, I believe, that you attribute the progress and improvement of the Osage Indians entirely to the use of peyote?

Chief LOOKOUT. Yes, sir.

Mr. TILLMAN. I believe you stated that it was not used as medicine at all; it does not cure disease; and they do not think that it cures and assists disease in any way.

Chief LOOKOUT. No, sir.

Mr. TILLMAN. They do not bring sick people to these meetings for the purpose of healing them?

Chief LOOKOUT. No, sir.

Mr. KAPPLER. May I say a word in addition to what Chief Lookout has said? I would like to supplement what the chief said in reference to peyote. I was formerly the attorney for the Osages and I came in contact with a good many full bloods, and in consequence of it I know something about the use of the peyote. The way I understand it they have a number of lodges, and those Indians that belong to these lodges have their meetings regularly every week. At these meetings each one takes peyote and water. Now, it has been demonstrated that among the Osages they never do use it to excess. I have been told that they probably use between six and seven beans a person at a sitting. Such limited use has been proved to be harmless. So far as the Osages are concerned—and I am speaking for the Osages only—I think we can prove by testimony that has been given

down at the Indian Office by Indians—reputable Indians of the tribe—that it has not been harmful, but, on the contrary, it has been most beneficial. Those Indians that use peyote do not use whisky, whereas previously many of them did use whisky.

Mr. HASTINGS. You heard the testimony of Chief Lookout and you heard the testimony which I elicited by questions which I propounded to him as to whether or not that those people who use peyote use whisky, and his statements to the contrary.

Mr. KAPPLER. It is a well-known fact that the Osage Indians who use peyote do not use whisky, but there may be one or two who have fallen from grace.

Mr. HASTINGS. What I want to do is to get the facts in this record. Suppose we permit him now to be interrogated. I would like to hear that from him. I want to ask Chief Lookout whether any of those people—

Mr. KAPPLER (interposing). That belong to his lodge?

Mr. HASTINGS (continuing). Well, any of the full-blood Osages who use peyote—whether they use whisky also. I asked him that awhile ago.

Chief LOOKOUT. I made a statement that some of these peyote men can not help but drink, some of them.

Mr. HASTINGS. Some of them use both whisky and peyote?

Chief LOOKOUT. Those are not good members.

Mr. HASTINGS. I am asking if some of them use both?

Chief LOOKOUT (through his interpreter). No, sir.

Mr. HASTINGS. You did not ask him that. You are answering me yourself, and I want you to ask Chief Lookout, so that I can get it from him as to whether or no some of them use peyote, also use whisky.

Chief LOOKOUT. Peyote members do not drink whisky.

Mr. HASTINGS. Do you mean to say that no person who uses peyote drinks whisky?

Chief LOOKOUT. They do not drink whisky.

Mr. HASTINGS. Did you not state a while ago that some of those who used peyote also used whisky?

Chief LOOKOUT. I did say that, but the outside member come in.

Mr. HASTINGS. Then, you mean, if I understand you, that those who belong to the peyote society do not use whisky? Those who are in good standing do not use whisky?

Chief LOOKOUT. No, sir.

Mr. HASTINGS. As I understand, then, you want to be understood as saying that some of those who use whisky occasionally come into the peyote society and use peyote, but are not good members of it, is that it?

Chief LOOKOUT. Yes, sir.

Mr. HASTINGS. Are any of those Osages that are placed upon the drunk list by the superintendent of the Osages members of the Peyote Society?

Chief LOOKOUT. I do not know.

Mr. SNYDER. Do you know of any single Indian that you can name, a member of the Peyote Society, that uses whisky?

Chief LOOKOUT. I know one.

Mr. SNYDER. Do you know any particular person who is not a member of the Peyote Society who uses peyote and liquor? I want to know if you know yourself personally?

Chief LOOKOUT. Yes, sir; I know one.

Mr. SNYDER. Do you know more than one?

Chief LOOKOUT. Yes, sir; I know a few.

Mr. SNYDER. Do you know more than 10?

Chief LOOKOUT. No, sir.

Mr. SNYDER. Do you know more than 9?

Chief LOOKOUT. No, sir.

Mr. SNYDER. Then, you do not actually known more than two, do you?

Chief LOOKOUT. Yes, sir.

Mr. SNYDER. You know more than two, but you do not know more than nine?

Chief LOOKOUT. No, sir.

Mr. SNYDER. Now, you say there are 400 full-blood Indians that do not belong to the Peyote Church?

Chief LOOKOUT. Yes, sir.

Mr. SNYDER. And you say you know one member of the Peyote Church that does take whisky?

Chief LOOKOUT. Yes, sir.

Mr. SNYDER. Do you know more than one member? Do you know two members that take whisky?

Chief LOOKOUT. No, sir.

Mr. SNYDER. So that you finish by saying that out of 400 that belong to the Peyote Church, you only know of one that drinks whisky, and out of 400 that are outside of the Peyote Church, you actually know 2, but you know less than 9 that use whisky?

Chief LOOKOUT. I really do not pay any attention to the drunkards. I only go along and take care of myself. Of course they drink, but only a certain amount of it.

Mr. HASTINGS. You say there are about 800 members of the Osage tribe—men, women, and children—I mean full-blood?

Chief LOOKOUT. Yes, sir.

Mr. HASTINGS. And you say about 400 of these belong to this peyote society and use peyote?

Chief LOOKOUT. Right at it.

Mr. HASTINGS. Of course, you are just giving rough estimates?

Chief LOOKOUT. Yes, sir.

Mr. HASTINGS. Now, as a matter of fact, practically only the adults among the full-blood Osages, men and women, and those children above 12 years of age, belong to the peyote society, don't them?

Chief LOOKOUT. Yes, sir.

Mr. HASTINGS. And the children do not belong?

Chief LOOKOUT. The smallest ones do not.

Mr. HASTINGS. And you estimate that there are about 400 of the grown people and people over 12 years of age—men, women, and children—among the Osages, who belong to this peyote society, and those 400 who are under that do not belong to it—under 12 years of age?

Chief LOOKOUT. Yes, sir.

Mr. HASTINGS. In other words, practically all of the full-blood Osage Indians belong to this society?

Chief LOOKOUT. Yes, sir.

Mr. HASTINGS. Now, the truth is, those who drink and those who do not drink belong to that society, don't they?

Chief LOOKOUT. Those who are members of the peyote do not drink whisky.

Mr. HASTINGS. Do you know a single, solitary full-blood Osage that is an adult that does not belong to the society?

Chief LOOKOUT. One of the old chiefs, Nick Washington, is not a member of the peyote.

Mr. HASTINGS. Does he drink?

Chief LOOKOUT. I do not know.

Mr. HASTINGS. Do you know any other person that is a grown person and a full-blood Osage that does not belong to the peyote? What I understand you to say is that practically all of the adult Osages do belong.

Chief LOOKOUT. Yes, sir.

Mr. HASTINGS. Go ahead, Mr. Kappler.

STATEMENT OF MR. CHARLES J. KAPPLER.

Mr. KAPPLER. My understanding was that only members of these lodges used this peyote, and it is stated by them, and they think that they can prove it, that these Indians do not drink whisky. They may have been previously whisky-drinking Indians, but by the use of peyote in their religious ceremonies they have overcome this habit. They attend meetings every week, and from what they say, they only use seven or eight beans. That has been shown to be harmless. I am not able to express better than what these Indians have written as to the effect that peyote has had on those who use it in their religious ceremonies, and I would like to read a paragraph and put the balance of it in the record, because it embraces the information they have prepared in the way of a petition:

We have been using the peyote for about 20 years, and feel confident that it has been of great benefit to us in our worship of God. The peyote, as used in our worship, has been the means of making stronger and better men and women of our tribe; it has given us higher ideals of duty toward our God and Government, and a greater respect for our wives and children. We have never known or heard of a single instance in which the use of peyote in our religious worship has resulted in injury to either the mind or body. There is a great fear among the members of our tribe that if the use of peyote is prohibited our people will return to strong drink and other evil habits. Under such conditions we think that it would be unwise to prohibit the use of peyote in our religious work at this time.

We further believe that the use of peyote is a great help to the Osage Indian Tribe, because a great many of them have now started to farming and are endeavoring to use their best opportunity.

I had a talk with the superintendent, Mr. Wright, not very long ago, when he was here, and he told me that the Osages who use peyote are more industrious, more reliable, and attend to and provide for their families better, and save more money than those Indians who do not belong to the peyote lodges. As an instance of that, he pointed out himself the chief here as being one of the most substantial Indians he has ever come in contact with, one of the most intelligent, and one of the most industrious. He is a fine farmer. I think the chairman can say what the chief's farm consists of,

because he was down there one year. He raises cattle, hogs, and chickens, farms his allotment, and has become a first-class farmer.

The claim made by the Osages is that peyote has never been harmful to them, and they point to the chief and many others in their tribe as indicating that the effects of using peyote has been very beneficial to them.

I know in one case where an Indian down there had been a whisky-drinking Indian. He was in the Spanish-American War in 1898, and after that went over to China in the Boxer uprising and was one of the first to scale the walls. He came back and became a member of one of these peyote societies, and he is a very industrious and capable Indian to-day and is at present connected with the agency at Pawhuska.

My suggestion would be that if this committee should come to the conclusion that the use of peyote should be prohibited, then I would ask that an exception be made where it could be shown that it is used for religious purposes only by the Indians. Suppose you take this bean away from them. What will happen? They will all be discontented and disgruntled and claim the Government is interfering with their religion. They will say, "Why don't you take the bread and wine away from the Christian religion?" They must have their bread and wine. I saw an article in the paper yesterday that shows that the Government takes cognizance of all of these little things. I do not know whether I have the article in front of me or not, but it was where the Food Administration made an exception in the conservation of wheat by allowing the Christian churches to have wheat enough to make host and the Hebrews to make matzon in order to carry on their religious ceremonies. What excuse can be given for depriving these Indians of the essential thing that they use in their religion?

As I was going to say, if you are going to prohibit it, I would suggest that you make an exception and allow them to use this peyote to a limited extent for religious ceremonies only, and you can throw safeguards around it that will prevent it from being used for any other purpose. I would like to have these petitions included in the record.

Mr. TILLMAN. They will be included, and I want to ask a few questions.

(The papers referred to are as follows:)

HOMINY, OKLA., February 7, 1918.

HON. CHARLES D. CARTER,

Chairman House Indian Committee, Washington, D. C.

SIR: We, the undersigned members of the Osage Tribe of Indians, respectfully ask that the use of "peyote" be allowed in religious worship and church services among the members of our tribe.

We understand that the Constitution of the United States provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." We understand that certain treaties regarding this matter were made between the United States Government and the Osage Tribe of Indians, and that the same was recently abolished.

We have been using the peyote for about 20 years, and feel confident that it has been of great benefit to us in our worship to God. The peyote as used in our worship have been the means of making stronger and better men and women of our tribe; it has given us higher ideals of duty toward our country and Government, and a greater respect for our wives and children. We have never known or heard of a single instance in which the use of peyote in our

religious worship has resulted in injury to either the mind or body. There is a great fear among the members of our tribe that if the use of peyote is prohibited that our people will return to strong drinks and other evil habits. Under such conditions we think that it would be unwise to prohibit the use of peyote in our religious work at this time.

We further believe that the use of peyote is a great help to the Osage Indian Tribe, because a great many of them have now started to farming and are endeavoring to use their best opportunity.

God is truth! Religion is one's belief as to what this truth is, and we all hold certain opinions, and all working for the same goal, notwithstanding the fact that there are many views on this subject. In using the peyote we are living more peaceable, honorable, and Christlike. You will find in all nationalities people who do wrong and delight in violating the laws of God and man, but we have very few of this type among our tribe, as the court records will show. While using peyote our people have advanced along many lines, to wit, stock raising and improving our farms. We are educating our children as best we can to make useful men and women and that our posterity will equal that of any race of people.

We know that whisky is made by the white man, and that they make it for some special purpose which we do not know, only we know by our people of Osages that those who drink the whisky are not the best class of people and not in good condition, and that they spend much of their time and money for whisky and are habitual drunkards and have not the virtue, truth, and honesty that all men should have. The members of our tribe who use peyote are entirely different from those who drink whisky, and are trying to live an honest life and refrain from immoral habits.

Whereas we have been known by all races of men that we, the red men or American Indians, are the owners of this country, for God created the red men upon this land and gave us the ways and customs of living, gave us certain food to eat which are grown from the earth, and that these were made on purpose for the red men, and that some of these foods are unknown by other races of men. We believe that God made heaven and earth and all things upon the earth and grown from the earth. We are from the earth; we have no written tongue, but have been given hearts and minds to go by. We are ignorant, but have eyes to see with in order to guide ourselves in the ways God wishes us to go.

God gave us bows and arrows for weapons to search for food; He gave us certain animals and birds to kill and eat; He gave us fire and water with which to cook our food; and He will raise our children from generation to generation as long as there are red men in the American country.

During our church days we have special dinners with our children and women, and we ask God to help us refresh our foods and water and to give us strength and pure hearts and minds.

We beg you to give this matter your most serious and careful consideration, as it is a very grave and important matter to us; and we will greatly appreciate anything you will do for us so we may continue the use of peyote in our church work.

Respectfully,

JOHN ABBOTT.

RAMON LOGAN.

EDGAR MCCARTHY.

MI-KAH-WAH-TIA-KAH [his mark].

To the Senate and House Committees on Indian Affairs:

We, the undersigned members of the Osage Tribal Council, respectfully petition your honorable committees that no legislation be enacted which will prevent the members of the Osage Tribe of Indians using peyote in their religious ceremonies. The lodges among the Osages using peyote in their religious ceremonies were established by Chief Black Dog and Chief Clermont in 1896. Peyote is used by the Indians in the same manner and with the same purpose in view that wine is used among Christian denominations. Since its use by the Osages, it can be shown that those who use it are better men and women, both physically, mentally, and morally, and that they are more industrious than those who do not use it; that a good number of Indians who formerly used whisky have been reformed by becoming members of one of the lodges, and have become good and upright persons. Peyote has been used for religious purposes among the

Osages for many years; that any attempt at this time to interfere with its use for that purpose would create discontent and dissatisfaction, and would be considered by the Indians an unwarrantable interference with their freedom of religion. The Osages have never been accused of using peyote to excess, as has been reported to the Indian Office from other tribes; and in order to demonstrate to Congress and the department that the Osages never have and do not intend in the future to abuse the use of peyote, they are willing that its use among the lodges of the Osages shall be supervised by the superintendent.

The fear of the Osages is that the Government will attempt to deprive them of peyote, which they use in their religious ceremonies the same as wine is used by other religious organizations, which would make it impossible for them to carry out their religion as they were taught by Chief Black Dog and Chief Clermont, and thus making them return to the conditions prevailing among the Indians when everybody used whisky in some form. It can be proven that the condition prevailing among the Osage lodges using peyote is vastly superior to the condition of the Indians who do not belong to the lodges; and it has been shown that the use of peyote in the religious ceremony of the Osages has had a tendency to reclaim a great many Indians who were addicted to the use of liquor and who have since become industrious, honest, and reliable men and women.

We respectfully pray that in the event Congress enacts legislation concerning the use of peyote that provision be made for the use of peyote by any of the Indian lodges in their religious ceremonies under the strict supervision of the Indian superintendent.

FRED LOOKOUT,
EVES TALLCHIEF,
EDGAR MCCARTHY,
ARTHUR BONNECASTLE.

Representing Blackdog and Claremont Lodges.

Mr. TILLMAN. Who prepared that statement that you read to the committee?

Mr. KAPPLER. It was sent to me. I suppose it was prepared by the Indians down there?

Mr. TILLMAN. Who sent it to you?

Mr. KAPPLER. John Abbott. Do you know who prepared this, Mr. Abbott?

Mr. ABBOTT. I did.

Mr. KAPPLER. It was prepared by these Indians.

Mr. TILLMAN. You were an attorney, you say, for the Osage Indians?

Mr. KAPPLER. Yes, sir; for six years.

Mr. TILLMAN. You are an intelligent white man. Do you tell this committee that you believe that the use of this stuff destroys the appetite for whisky?

Mr. KAPPLER. I am talking only from what I have heard and have seen among these Indians. I am relying on what these Indians say.

Mr. TILLMAN. It must be very powerful if it does that.

Mr. KAPPLER. It evidently has a counteracting effect on whisky.

Mr. TILLMAN. Don't you know it must be a very strong and potent drug which destroys the Indians' love for whisky?

Mr. KAPPLER. I only know that they use a few of these beans and they are satisfied.

Mr. TILLMAN. Do you think the committee should discriminate in favor of these Indians and prohibit the use among other Indians where the use is proven to be deleterious?

Mr. KAPPLER. No, sir; but I say that you could make provision throwing safeguards around its use. These Indians claim that they only use seven beans at a sitting. It has been shown that such limited use is harmless.

Mr. TILLMAN. Do you know what drug has been found in this bean?

Mr. KAPPLER. I have read several statements in the record.

Mr. TILLMAN. You believe those statements, don't you?

Mr. KAPPLER. Well, I admit they are professional statements, but I am not familiar with it myself.

Mr. TILLMAN. You are not a chemist yourself, are you?

Mr. KAPPLER. No, sir.

Mr. TILLMAN. Or a physician?

Mr. KAPPLER. No, sir.

Mr. TILLMAN. If reputable physicians state that this is actually worse than cocaine and as bad as many other drugs, would you favor its continuance?

Mr. KAPPLER. No, sir; I would not, but I say in a case of this kind, where a man has been using it for 11 years, and others of the tribe longer, and you find a specimen like the one before you in the person of Chief Lookout, it shows it is harmless.

Mr. TILLMAN. Have you ever had anything to do with cocaine fiends?

Mr. KAPPLER. I have been in Chinatown in San Francisco.

Mr. TILLMAN. Did you ever hear a cocaine fiend that did not say that the stuff was harmless?

Mr. KAPPLER. I suppose they do.

Mr. TILLMAN. As a matter of fact, is not this drug one particular form of a habit-forming drug?

Mr. KAPPLER. The only reply I would make to you is to say that from my experience with the Indians who have used it that is not true.

Mr. TILLMAN. You never used it yourself?

Mr. KAPPLER. No. When I see men here like Fred Lookout and half a dozen others I could mention, who have used it a dozen years, and instead of proving harmful it has proven beneficial, then I should say that its limited use in religious ceremonies is not harmful.

Mr. TILLMAN. Do you know Dr. S. Weir Mitchell? Did you know him in his lifetime?

Mr. KAPPLER. Yes, sir. I have heard of him.

Mr. TILLMAN. If he said:

I predict a perilous reign of this mescal habit when this agent becomes obtainable. The temptation to call again the enchanting magic will be too much for some men to resist, after they have set foot in this land of fairy colors, where there seems so much to charm and so little to excite horror or disgust.

Do you know whether or not he stated the facts with reference to peyote as they exist?

Mr. KAPPLER. Among the Osages?

Mr. TILLMAN. Among anybody; I am talking about peyote; I am not talking about the Osages.

Mr. KAPPLER. I can only speak for the Osages.

Mr. TILLMAN. You do not know of any reason why the drug would not have the same effect upon the Osages as upon the Sioux?

Mr. KAPPLER. It has the same effect on a man who takes one drink and another who drinks a whole bottle.

Mr. TILLMAN. Is it not a fact that an attractive drug like that of alcohol has a tendency to increase the appetite for the same?

Mr. KAPPLER. It may have in some cases, but I am talking particularly of the Osages, where it has not had that effect, and you have had the physical examples before you.

Mr. TILLMAN. Suppose Dr. Richardson, of Denver, says of peyote:

So far as its results on the human economy are concerned, from a pathological standpoint, alcohol is altogether the safest and least harmful. The alcoholic subject may, by a careful system of dietetics, escape physical and mental weakness, but the mescal fiend travels to absolutely incompetency. It is a vicious thing.

Do you know of any reason to suspect that he did not know what he was talking about?

Mr. KAPPLER. I imagine he did. He was a professional man.

Mr. TILLMAN. And would not this have the same effect on the Osages as on the others?

Mr. KAPPLER. If they use it to excess, it would; but it has not proven harmful to the Indians of the Osage Tribe in the limited way they use it, and it would not be a wise thing, in my opinion, to prohibit its use in religious services.

Mr. TILLMAN. Suppose Prof. E. B. Putt, of the North Dakota Agricultural College and Government Experiment Station, writes—

I should not care to repeat the experiment with a dose exceeding four mescal buttons. The muscular paralysis is so complete that one might cease breathing, thus ending the experiment.

If it has that effect upon the human anatomy, it is a very harmful drug, is it not?

Mr. KAPPLER. The fact is that they have been using it for 20 years.

Mr. TILLMAN. They have been using opium for twenty hundred years.

Mr. KAPPLER. Yes; but there are cases that you ought to discriminate against. As I say, we can show, and we have shown, that the effect of it has not been harmful to them.

Mr. TILLMAN. Do you want this committee to understand that the thing would not have the same effect upon the Osages as upon the Sioux?

Mr. KAPPLER. It all depends upon how it is used. It is the same as if a man drinks a bottle of whisky or takes two drinks.

Dr. EASTMAN (Sioux Indian). This drug is used in connection with religion. The evidence shows that it has no bearing upon the religion; it is merely to use in that meeting; that is all. It is of no medicinal assistance, and there is no spiritual assistance, according to this last witness. I do not see wherein this dangerous drug could be used in connection with this religion to help religion. I can not see that from your statement or from the testimony of the witness who preceded you.

Mr. KAPPLER. This is not a medicine.

Dr. EASTMAN. It has not a spiritual connection at all.

Mr. TILLMAN. Is there anybody else that wants to be heard on either side of this question? I have an idea that we had better close, perhaps. Mr. Scott Ferris, a member of the Oklahoma delegation, expressed a desire to appear before this committee in opposition to the bill. He is now engaged in hearing an important controversy before the public lands committee and can not leave. He authorized me to say to the committee and for the record that he is opposed to

the passage of this bill; that the Indian tribes in his district, the Comanches, and the Wichitas and one or two others are very anxious that peyote be not prohibited; that they use it for medical purposes and also as a sacrament in religious worship, and he is very positive that it is not harmful in any sense, and is very much opposed to a favorable report on this bill.

Mr. KAPPLEB. May I interrupt you to ask whether or not those reports from doctors you read are on mescal or peyote?

Mr. TILLMAN. The terms are used interchangeably.

Mr. KAPPLER. Mescal is a liquor as I understand it.

Mr. TILLMAN. Made from these buttons. The mescal he is speaking about, that is the particular thing he is discussing here.

I think we have perhaps given everybody a fair and impartial hearing, and so far as I know we will have no more hearings before this committee.

Mr. F. H. DAIKER (representing the Indian Office). I have an amendment that the Indian Office asks, without any connection with any other phase of the bill. It does not concern peyote at all.

The CHAIRMAN. All right. We will not pursue this investigation any further.

ADDITIONAL STATEMENT OF MRS. GERTRUDE BONNIN.

PEYOTE CAUSES RACE SUICIDE.

Charley Wash, a splendid Ute, became a peyote user. Previous to the introduction of peyote among the Utes, Charley Wash was doing well. He had a home for his wife and family. He was happy with them and worked for them.

After becoming a peyote headman, he failed.

His home was wrecked by this peyote snare and delusion.

Peyote was administered indiscriminately when his wife was undergoing the greatest of human sacrifices, that of giving birth to a babe. Ute women who were there told me how the misguided friends doped the mother until she was unable to help herself; and how in their excitement and ignorance they applied fatal force; and a mutilated mother, mangled wee babe, dead in their hands, was the inevitable end. These innocent victims of peyote were buried together.

At once, when Charley Wash ceased his peyote worship and wept for his dead wife and babe, the peyote agent, together with those with whom he operated, sent for Charley Wash. Charley Wash lived at Randlette, Utah. The peyote agent stayed in Dragon, Utah.

Charley Wash went to them. There they kept him filled with peyote till the man could not grieve for his dead nor care even about himself.

I talked with the physician who lived at Randlette and whose services had not been called because peyote was preferred, and he told me that excessive indiscriminate use of peyote had the effect of deadening the muscular action, and that it was the most dangerous thing that they could have given in childbirth, especially without other proper aids at hand.

In behalf of the mothers of the human race I implore legal protection against peyote.

If Emma Goldman is condemned for propaganda on birth control, the peyote agent who introduces a pernicious peyote drug that kills both mother and child must be dealt with in like manner.

No matter what name the peyote wears as a guise, the use of it is harmful; therefore it must be prohibited.

Life is the greatest gift. I am pleading for the life of the Indian race. Mr. Chairman, were the life of your loved one threatened by a pernicious drug, would you care a straw what the ethnologists had written about the drug; how many years they had studied the drug? No; because the civilized man has studied for centuries other habit-forming drugs; but that study does not warrant anyone giving it to another in the name of religion to-day.

The other day a gentleman told us that peyote people pray also without peyote; that at a dinner the peyote man asked God to bless a glass of water. In view of the need of these times, to economize, as Mr. Hoover urges us, and also in the face of the national prohibition move, and because the Indian needs

his rational mind to meet his fond hope for full citizenship, and remembering also that the highest authoritative statement upon drugs has condemned peyote—in view of all these things it must follow that the use of a glass of water at a dinner be encouraged to all Americans. In this instance may the great Congress of our land say, "Amen," to the glass of water, by prohibition of peyote, twin brother of alcohol, and first cousin to habit-forming drugs.

THE BUREAU OF CATHOLIC INDIAN MISSIONS,
Washington, D. C., February 26, 1918.

HON. JOHN M. TILLMAN,
House of Representatives,
Washington, D. C.

MY DEAR MR. TILLMAN: AS your subcommittee has been considering the question of peyote, I beg to submit the following in support of the effort looking to its legal suppression:

1. The unanimous testimony of all the Catholic missionaries to the Indians, and, I believe, the testimony of the missionaries of other religious organizations working among the Indians is to the effect that the use of peyote results in great mental, moral, and physical injury to the Indian people. I inclose herewith a letter from Rev. Francis C. Elast, who has had occasion to observe the effect of peyote eating among the Kickapoos of Kansas. During a period of many years missionaries have been writing in this strain to this office, and I have duly forwarded their letters to the honorable Commissioner of Indian Affairs and, since 1909, have repeatedly endeavored to induce the Indian Office to take a stand against the importation and use of peyote.

2. I have also received letters from the Indians begging that something be done to prevent the introduction of peyote among their people. Letters of this kind came to me especially from various Sioux reservations and satisfied me that not only the missionaries, but even those Indians who wish to advance their people, are convinced of the baneful effects of this drug. I also received one letter from an Indian of the Arapaho Tribe in Wyoming who had been addicted to peyote telling me of the injury its use had done him and pleading with me to warn others who were in danger of being led into the same habit, which interested persons have endeavored to propagate and protect under the guise of religion.

3. With the exception of certain Indians who use peyote, I have never yet heard the habit defended or advocated by any persons actually living in the Indian country. I am inclosing herewith a statement of Dr. Claude S. Chambers, United States physician stationed at Anadarko, Okla., which I recently submitted to the Board of Indian Commissioners, of which I am a member. I call attention to the fact that the Kiowa Agency is one which is held up as an example by those who advocate the use of peyote. Dr. Chambers himself is a member of the Cherokee Tribe. He has practiced medicine for a number of years among various tribes of Indians, and I am convinced that if he were not sure of his ground his inclination would be to humor the Indians and let them have their way.

4. The Board of Indian Commissioners has continuously advocated legislation for the suppression of peyote. I am inclosing herewith resolutions adopted by the board to this effect, beginning March 7, 1912. Previous to that year the board devoted a great deal of time to the investigation of the subject, and before it both the advocates and the antagonists of peyote put forth their respective claims. Since that time the individual members of the board have, as occasion offered, been gathering information relative to peyote eating and the peyote "cult."

5. I personally have had a number of conferences with Indians who advocate peyote, particularly with representatives of the Kiowa Agency tribes and with the Quapaws. I have spent hours with them discussing the question and trying to view it from every possible angle. My personal friendship for these tribes in particular and for the Indian people in general would incline me to indulge them in anything not harmful to them from which they derive, or imagine they derive, consolation and benefit; but having carefully studied the question for many years, my very friendship for them compels me to oppose the use of peyote and to express the hope that the Government of the United States may intervene to suppress the noxious traffic and habit.

Respectfully submitted.

WILLIAM H. KETCHAM, *Director.*

From minutes of annual meeting of the Board of Indian Commissioners, March 7, 1912:

Voted, That the Board of Indian Commissioners favor legislation or executive action extending all restrictions applicable to the use of and traffic in intoxicating liquors, so that such restrictions shall apply also to the use of and traffic in mescal, or peyote.

From minutes of annual meeting of the Board of Indian Commissioners, January 17, 1913:

Resolved, That the Board of Indian Commissioners reiterates its recommendations of March 7, 1912, in regard to the use of and traffic in mescal (peyote); that it urges the Indian Office to make careful inquiry as to the spread of the mescal habit; and that it favors in every way legislation and executive action looking to the total elimination of the evil.

From minutes of Lake Mohonk meeting of the Board of Indian Commissioners, October 14, 1914:

Upon motion of Commissioner Dockweiler it was unanimously voted that the board should address a special communication to the Secretary of the Interior recommending the submission to Congress of a bill prohibiting the importation of peyote into the United States, prohibiting its introduction, use, or sale on any Indian reservation, or the manufacture or sale of any product thereof. It was also voted that the communication to the Secretary of the Interior should refer especially to the discussion of this subject at the Thirty-second Lake Mohonk Conference and that Commissioner Dockweiler present the subject in person to the Secretary of the Interior.

OKLAHOMA CITY, OKLA., *January 25, 1918.*

HON. GEORGE VAUX, Jr.,

Chairman, Board of Indian Commissioners, Washington, D. C.

SIR: In response to a request I made of him for information relating to the use of peyote among the Kiowas, Comanches, Wichita, Caddoes, and Apaches of Oklahoma, Dr. Claude S. Chambers, a part blood Cherokee Indian, the United States physician stationed at Anadarko, Okla., submits the following statement:

"Peyote is on the increase and will continue to be so long as we have no backing. I have studied the Indians that use it very carefully and can not find that it does them the least bit of good. On the other hand it is very harmful in many ways:

"1. It lowers their vitality and their power of resistance to any exposure they may have to undergo.

"2. In using it the Indians are always in a hot tent, breathing foul air, etc.

"3. Peyote has first a stimulating and later a depressing effect on the heart.

"4. I know of a number of cases of sexual intercourse of Indians while under the influence of the drug.

"5. I know of nine babies dying because of the administering to them of peyote by some medicine man."

Respectfully submitted.

WILLIAM H. KETCHAM,
Member, Board of Indian Commissioners.

WASHINGTON, D. C., *December 22, 1916.*

MR. MALCOLM McDOWELL,

*Secretary Board of Indian Commissioners,
Bureau of Mines Building, Washington, D. C.*

MY DEAR MR. McDOWELL: I beg to call your attention to the inclosed copy of a letter I have received from Rev. Francis C. Elast, of Germantown, Kans. Father Elast attends the Kickapoo Indian School.

Very respectfully,

WM. H. KETCHAM,
Member of the Board of Indian Commissioners.

DECEMBER 18, 1916.

Rev. Father W. H. KETCHAM,
Washington, D. C.

REVEREND AND DEAR FATHER: As you have the welfare of all the Indians very much at heart, I would ask you, for humanity's sake, if you could do something in regard to the suppression of peyote amongst the Indians. In my

humble opinion, this stuff is worse than opium, brutalizes the Indian, and the effects are noticeable in their offspring.

Mr. Sells has done a great deal of good in favor of the Indian child, but if the evil of peyote is not rooted out to the very bottom, and that soon, all the good done is of no avail. The evil of peyote eating is reaching a calamity.

Respectfully,

FRANCIS C. ELAST.

HOUSE OF REPRESENTATIVES.

COMMITTEE ON INDIAN AFFAIRS.

Washington, March 11, 1918.

DEAR JUDGE: There is submitted herewith for your consideration in connection with the peyote bill letter of Frank Sweezy which was referred to me by Hon. Scott Ferris.

I will thank you to call the attention of your subcommittee to the contents of this communication.

Very truly yours,

C. D. CARTER.

Judge J. N. TILLMAN, M. C.,
Washington, D. C.

GREENFIELD, OKLA., *February 28, 1918.*

HON. SCOTT FERRIS,

DEAR SIR: I am writing this letter to you to inquire about peyote. I have used it myself and know what it is and what it is good for and I don't see anything bad in it. I have used it for 34 years and I am not 46 years old and I am in good health to-day and I have healthy children going to school. And the way I use it; I use it from Saturday evening, and next, on Sunday, I have meeting, prayer. I do not disturb with other religions nor interfere with them.

I use this peyote individually, and I have heard a lot of things about peyote which are not so, and I have read lot things about peyote, bad things, but they do not know anything about it. They compare peyote to whisky, and that is not so. But peyote is altogether different. As you are Member of the House of Representatives I would ask you to write to me and let me hear from you how they act on peyote bill, and let us know how we can make to have firm use. If you look in the New Testament, in Romans, chapter 14, you may know what is said.

I am, yours, truly,

FRANK SWEETZ.

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PEYOTE

HEARINGS

BEFORE A

SUBCOMMITTEE OF THE COMMITTEE ON INDIAN AFFAIRS

OF THE

HOUSE OF REPRESENTATIVES

ON

H. R. 2614

TO AMEND SECTIONS 2139 AND 2140 OF THE REVISED
STATUTES AND THE ACTS AMENDATORY THEREOF,
AND FOR OTHER PURPOSES

SATURDAY, MARCH 23, 1918

PART 2



WASHINGTON
GOVERNMENT PRINTING OFFICE
1918

GENERAL OF AMERICAN INDIAN

PEYOTE.

SUBCOMMITTEE OF THE COMMITTEE ON INDIAN AFFAIRS,
HOUSE OF REPRESENTATIVES,
Saturday, March 23, 1918.

The subcommittee, composed of Representatives Tillman, Hastings, and Snyder, this day met, Hon. John N. Tillman presiding.

Mr. TILLMAN. Will the gentleman in charge of the speakers introduce the speakers as you wish them to be heard.

Mr. CLEAVER WARDEN. Mr. Chairman, I want to introduce the representation from the Cheyenne Indian Reservation, making our appearance before the subcommittee for our statements upon our practical experience on the question of peyote. Mr. Boynton, who is here, speaks the Cheyenne and Arapahoe languages, and will act as interpreter for one of the Cheyenne chiefs, if it is agreeable for the other Cheyenne representatives.

Mr. TILLMAN. Whom do you want to speak first?

Mr. WARDEN. I think myself that the proper thing to do would be to call on the old man first.

Mr. TILLMAN. Who is he?

Mr. WARDEN. Little Hand.

STATEMENT OF CHIEF LITTLE HAND, CHEYENNE, WATONGA, OKLA.

(Chief Little Hand presented a certificate to Mr. Tillman, which is copied in the record in full, as follows:)

UNITED STATES INDIAN SERVICE,
CHEYENNE AND ARAPAHOE INDIAN AGENCY,
Darlington, Okla., October 8, 1896.

This is to certify that Little Hand is hereby appointed as a leader and adviser among the Indians on the Cheyenne and Arapahoe Indian Agency in District No. 2 from the 8th day of October, 1896, to continue as such until June 30, 1897, unless this warrant of appointment be sooner revoked by the agent or acting agent under the direction of the Commissioner of Indian Affairs.

E. WOODSON,
Captain, Fifth Cavalry, Acting United States Indian Agent.

Mr. TILLMAN. Are you going to interpret for him, Mr. Warden?

Mr. PAUL BOYNTON. I was going to object to him interpreting, as I am interested myself to make a talk, and there are two or three of these Cheyennes, and they ought to have their own interpreter.

Mr. TILLMAN. Ask him who he wants for an interpreter. We do not care.

Mr. REUBEN TAYLOR. I am a Cheyenne counselor.

Mr. TILLMAN. Where do you live?

Mr. TAYLOR. Kingfisher, Okla.

Mr. TILLMAN. What is your tribe?

Mr. TAYLOR. Cheyenne.

Mr. TILLMAN. You are to interpret for whom?

Mr. TAYLOR. For Little Hand.

Mr. TILLMAN. Tell him to stand up and ask him to state what tribe he represents, and his name and address, and then tell him to begin in his own way and tell all he wants to about peyote.

Mr. TAYLOR. He says, "My friends, I come from Watonga for the special purpose of telling about this peyote."

Mr. TILLMAN. Tell him to go ahead in his own way.

Mr. TAYLOR. He says, "Look at me, an old man."

Mr. TILLMAN. How old is he?

Mr. TAYLOR. He says, "I am 68 years old."

Mr. TILLMAN. Now, tell him to tell all he knows about peyote, and say just what he wants to say.

Mr. TAYLOR. He says, "I am come here for a special purpose about this peyote. Here I am, and I am going to tell you the facts of it. I am not going to tell what that man tells me, or this one tells me, but my own experiences. When I heard this story about peyote I wanted to come to you and you must have the facts of it."

Mr. TILLMAN. Tell him that is what we want to hear—the truth and his own experience; go ahead and tell it at length.

Mr. TAYLOR. He says he was sick with rheumatism, and these young men saw him sick and came and visited him and said, "You had better take peyote and we will worship for you and pray for you and it will do you good," and so it did; and he went in the tent where they worship and he could hardly move, but just lay there for a time, and when he did move he could not help himself. So after he used three of them he commenced to move and turned on his back. After a while he could sit right up. That very night as he used this herb inside the tent where he was he got up and tried to step on his foot, and it did not hurt. These young men sitting around commenced praying to God—asked for God's mercies; they received answer from God, and that is why this pain was stopped, he says. So when he is at these meetings like that they always keep quiet and some of them just give prayers, and nobody makes any disturbance; they would not make any noise. He says they always keep quiet and sit still, and only those who give prayers are the ones to talk inside the tent. He says the meetings are on Saturday nights, so that they would not interfere with any kind of work. On Sunday morning they all go out. He says they offer prayers when they go out Sunday morning, and then they have the dinner.

He says, "I am going to tell you about this peyote. I do not come to make any statement or tell a lie or anything of that kind. I come to tell the truth. We heard that these missionaries were going to make a complaint about this peyote. I am one of the head chiefs, and when I heard anyone tell me any kind of story I never picked it up, because I am the head chief, until when I see in the tent with my own eyes and take a part in it.

"There are four different tribes here to see you about this peyote, and you gentlemen are appointed as men to look after the facts, and we are now here to see you on behalf of these four different tribes. I

want you to take our word for it. We come here to tell the truth of it. All these stories what the missionaries tell are not so. I wish you to give consideration to this peyote matter in deciding whether it is to be taken away from us, and we want you to take our word for it. That is all."

STATEMENT OF MR. JAMES MOONEY, ETHNOLOGIST, BUREAU OF AMERICAN ETHNOLOGY, SMITHSONIAN INSTITUTION.

MR. MOONEY. Mr. Chairman and gentlemen, I have known these men for 28 years. They speak four different languages—the Kiowa, Comanche, Cheyenne, and Arapahoe—and each language is different from the others; but all of them have a common sign language by which they can understand all that is said. If agreeable to the company if anyone is talking they can say the same thing in the sign language for the benefit of the others.

MR. TILLMAN. I want to ask the witness a few questions. Ask him what effect this peyote has on him when he takes it.

MR. TAYLOR. He says, "I am just taking it like a piece of meat or bread, and it kind of affects me quiet."

MR. TILLMAN. Some of the witnesses before the committee have said that it makes them feel kind and loving toward all of their brethren and toward all the world; that when they take eight or nine of these pills they do not want to get angry with anybody, and that they love all mankind and especially their brethren, and even their enemies. Does it have that effect upon him when he uses it?

MR. TAYLOR. It has that effect upon him. He feels kind toward his fellow men.

MR. TILLMAN. Some of the people testified that if you take two or three of the beans that it will paralyze the muscles, and that if they take just the right amount of it they can see rosy visions and rainbow colors, and that it has the effect of exhilarating them, and makes them feel better. Does it have that effect upon him? Ask him to explain that.

MR. TAYLOR. He says, "I come to tell you what I know"; and I can not expect you to ask him all kinds of questions, because he comes to testify to what he told you.

MR. TILLMAN. We want to get the facts.

MR. MOONEY. I think Mr. Boynton could explain to him what you want.

MR. TILLMAN. Ask him if he sees visions and if it makes him feel loving and kind and affectionate toward everybody.

MR. PAUL BOYNTON. Little Hand says he never say anything of visions of that kind; that he only felt kind; that was all.

MR. TILLMAN. Ask him how long he has been using it.

MR. BOYNTON. He says, two years.

MR. TILLMAN. Ask him if it will cure any other disease except rheumatism, or whether it will cure all diseases.

MR. BOYNTON. He says that all kinds of ailments are cured by this peyote, for the reason that a prayer is offered before it is taken.

MR. TILLMAN. To particularize, ask him if he thinks it will cure consumption or cancer or pneumonia or serious troubles like that, in connection with prayer.

Mr. BOYNTON. Little Hand says that he is not far enough along in this peyote, but from what he can see he believes that, of course, at certain stages of any disease it can not be cured, as, for instance, we have had the experience of knowing by looking at the consumptive, where that disease has gone so far, that probably he could not get well. But, he says, his son was coughing all night before he used peyote; coughed all night and could not hardly sleep. Then, the boy was told to go into these meetings and use this herb, where there is a prayer offered before using this herb. So the boy went into the meetings several times, and he says when he left at this time his boy was fat.

Mr. TILLMAN. Ask him if he ever uses this privately outside of these meetings?

Mr. BOYNTON. Just Saturday nights he goes, when he can get to any of these meetings.

Mr. TILLMAN. He does not use it at home privately at all?

Mr. BOYNTON. No, sir.

Mr. TILLMAN. Ask him if he ever drank whisky?

Mr. BOYNTON. He never drank whisky.

Mr. TILLMAN. Some of the witnesses before this subcommittee said that this peyote destroyed the taste and desire for whisky. Ask him if it is his experience that that is the fact? They say they were drunkards, and when they began to use peyote they quit using whisky. Ask him if it has had that effect on his tribe or any one he knows.

Mr. BOYNTON. Little Hand says it must be so from what he has seen; he knows a great many of the boys that have used liquor excessively, but whenever they go into these meetings several times he notices they do not use liquor like they used to.

Mr. TILLMAN. Has he any of the beans with him?

Mr. BOYNTON. No, sir.

Mr. TILLMAN. Have any of you any of these beans with you?

(Mr. Boynton produced one and handed it to Mr. Tillman.)

Mr. MOONEY. That is the dried top of this little cactus, which grows about that high [indicating].

Mr. TILLMAN. Tell him that if he wants to make any further statement we will be glad to hear it.

Mr. BOYNTON. That is all.

Mr. TILLMAN. Who else wants to be heard?

Mr. PIAWO. I would like to speak now.

STATEMENT OF WILBUR PIAWO, COUNSELOR OF THE COMANCHE TRIBE, FORMER CARLISLE STUDENT.

Mr. TILLMAN. State your name, the tribe to which you belong, what position you occupy in the tribe, and your age, and all about yourself before you begin your testimony.

Mr. PIAWO. I am counselor of my tribe and a former student at Carlisle.

Mr. TILLMAN. What is your age?

Mr. PIAWO. Thirty-five.

Mr. TILLMAN. What is your tribe?

Mr. PIAWO. Commanche.

Mr. TILLMAN. How did you come to appear before this committee; state why you are here, and all about it.

Mr. PIAWO. I came here to appear before the committee in the matter of peyote and was sent here by my tribesmen.

Mr. TILLMAN. You may begin, please, in your own way and make whatever statement you want to make with reference to peyote. If you are for it, say so, and if you are against it, say so; tell the subcommittee, for the benefit of the full committee, just your position upon the subject of peyote and its use. Make your statement just as full as you like.

Mr. PIAWO. I want to make a little statement to give my experience, which of course will be very small, in support of peyote. I had been away from home to school and after arriving from school I went to the use of whisky and gambling, and when I was using these things right along I was told to try the use of the peyote, and by the use of peyote I think I have let these things drop. When I started in the use of it I began to change in my mind, to think of the life I had been living, and by going to these meetings and with the help and prayer of the men that were in the meetings I think it began to dawn upon me the wrongs that I had been doing, and so it set me thinking on these matters, and I have changed and ever since then I have been sticking to the worship of this religion. It is a religion that the Indians have practiced long before they have seen the white man, according to what my people say, and they are still worshipping in this form.

Mr. TILLMAN. How old did you say you are?

Mr. PIAWO. Thirty-five.

Mr. TILLMAN. How long have you used peyote?

Mr. PIAWO. I have used it since 1906.

Mr. TILLMAN. How long did you use whisky before you began the use of peyote?

Mr. PIAWO. Oh, about two years.

Mr. TILLMAN. You say this destroyed the taste and desire for whisky?

Mr. PIAWO. Yes, sir.

Mr. TILLMAN. How was that; what was the cause of it, do you think? What is your theory about the reason it destroyed the taste for whisky on your part?

Mr. PIAWO. Why, it set my mind to thinking about the wrong that it has and the effect that whisky has upon men.

Mr. TILLMAN. Do you think the use of this bean caused your mind to reflect upon that subject? Was that the cause of it?

Mr. PIAWO. Yes, sir.

Mr. TILLMAN. It must be rather strong and powerful in its effect if it destroys the taste for whisky, must it not?

Mr. PIAWO. I do not quite understand you.

Mr. TILLMAN. You said this quite destroys the taste for whisky. What effect does the bean itself have on you?

Mr. PIAWO. It don't have any effect on me, only it makes me feel kind.

Mr. TILLMAN. But it does have that effect; it makes you feel kind and pleasant toward your neighbors and other people?

Mr. PIAWO. Yes, sir.

Mr. TILLMAN. How many beans do you take at one time, how many pills?

Mr. PIAWO. Sometimes I take three or four.

Mr. TILLMAN. Do you ever take more than that?

Mr. PIAWO. No, sir.

Mr. TILLMAN. Do you ever take less than that number?

Mr. PIAWO. I have taken less than that.

Mr. TILLMAN. Why do you change the size of the dose; why do you not take just exactly the same number every time?

Mr. PIAWO. Well, I don't know the reason for that, but I just feel like taking a certain amount and I just take it.

Mr. TILLMAN. The missionaries among the Indians are against this, chiefly, are they not?

Mr. PIAWO. Yes, sir.

Mr. TILLMAN. What is their object in being against it; can you explain that?

Mr. PIAWO. I can not do it.

Mr. TILLMAN. They do not sell it themselves, do they?

Mr. PIAWO. No.

Mr. TILLMAN. They do not use it, do they?

Mr. PIAWO. No.

Mr. TILLMAN. What is the reason they are against it and want to see it abolished; can you give any reason?

Mr. PIAWO. I can not give any reason.

Mr. TILLMAN. Three States in the Union have prohibited the use of this within the borders of those States. Can you give any reason why they did that?

Mr. PIAWO. No, sir.

Mr. TILLMAN. How much do these beans cost?

Mr. PIAWO. I don't know what they cost. Our people have a way of going down into Texas and getting them for themselves.

Mr. TILLMAN. They go hundreds of miles to get those?

Mr. PIAWO. Yes, sir.

Mr. TILLMAN. And spend quite a good deal of money for them?

Mr. PIAWO. I do not know what it costs them. I never had a chance to find out.

Mr. TILLMAN. Of course, going back and forth costs quite a lot, and they go for the purpose of getting this bean and only for that purpose?

Mr. PIAWO. Yes, sir.

Mr. TILLMAN. Does it cure diseases?

Mr. PIAWO. That I could not say very much of, because I did not have the experience.

Mr. TILLMAN. You have never been cured of any trouble, of any physical ailment by the use of the bean?

Mr. PIAWO. No, sir.

Mr. TILLMAN. You use it purely as a religious sacrament, do you?

Mr. PIAWO. Yes, sir.

Mr. TILLMAN. And at the same time the effect is pleasant upon you?

Mr. PIAWO. Yes, sir.

Mr. TILLMAN. How often do you use it?

Mr. PIAWO. Once in a great while.

Mr. TILLMAN. Do you keep any of it at your home, or in your pockets?

Mr. PIAWO. No, sir.

Mr. TILLMAN. Did you ever use it privately outside of a meeting?

Mr. PIAWO. No, sir.

Mr. TILLMAN. Are you a member of any Christian church?

Mr. PIAWO. I am a member of a Methodist Church.

Mr. TILLMAN. Do you attend the Methodist ceremonies?

Mr. PIAWO. No, sir; I was a member when I was at school, and when this school broke up the church moved from there.

Mr. TILLMAN. Where did you attend school?

Mr. PIAWO. At Anadarko, Okla.

Mr. TILLMAN. The white people do not use this, do they?

Mr. PIAWO. I don't know.

Mr. TILLMAN. When you go to the meetings how long do you remain there?

Mr. PIAWO. All night.

Mr. TILLMAN. What do you do in those meetings except eat the peyote?

Mr. PIAWO. Pray and sing.

Mr. TILLMAN. Do women attend these meetings as well as men?

Mr. PIAWO. Sometimes.

Mr. TILLMAN. Do they use peyote also?

Mr. PIAWO. Yes, sir.

Mr. TILLMAN. How many members of your tribe use it, approximately?

Mr. PIAWO. That I don't know. I do not exactly know.

Mr. TILLMAN. What kind of work do you do?

Mr. PIAWO. Farming.

Mr. TILLMAN. You own your farm, do you?

Mr. PIAWO. Yes, sir.

Mr. TILLMAN. You have stock on the farm?

Mr. PIAWO. Yes, sir.

Mr. TILLMAN. What per cent of your tribe use this peyote and belong to the peyote cult?

Mr. PIAWO. About 80 per cent.

Mr. TILLMAN. Well, now, the subcommittee of the Committee on Indian Affairs are interested only in doing the right thing and the just thing by the Indians. We have not any personal interest in this. In fact, I have not an Indian in my district, and personally I want to do the right thing, and all we are trying to do is to get at the truth. Some Indians, very prominent Indians—Dr. Eastman and Mrs. Gertrude Bonnin and others—have come before us, and they say this is ruining the Indians in many places, and three States in the Union have legislated against it and driven it out, and Mr. Hayden, of Arizona, a Member of Congress not far from where the peyote bean is grown, has introduced this bill to prohibit the use of peyote among the Indian tribes.

I can assure you and the others present that the only desire we have is to do the right thing and to do what is best for the Indian. A great many of them say it does destroy for a time the taste for whisky, but that after awhile they will get back to whisky and use both peyote and whisky, and some of them say it excites the sexual

passions and that people under the influence of it commit all kinds of sexual excesses with people other than their own wives, and altogether they have made a very strong indictment against peyote.

Dr. Wiley, of national reputation, says it is a poisonous drug, and he gave the constituent elements of it. They have analyzed it, which they can do very readily. Physicians say that it is a soul-destroying and body-destroying drug and that it ought to be prohibited.

Now, you do not think any of those things are true?

Mr. PIAWO. No, sir.

Mr. TILLMAN. Can you give us any reason why the missionaries are against the use of it?

Mr. PIAWO. I can not give no reason.

Mr. TILLMAN. They are, though, as a matter of fact, are they not?

Mr. PIAWO. Yes, sir.

Mr. TILLMAN. If you want to make any further statement along that line you can make it.

Mr. SNYDER. You say that the use of peyote has destroyed the desire for whisky; is that right?

Mr. PIAWO. Yes, sir.

Mr. SNYDER. What do you say as to the possibility of your association with the men who worship around this shrine of peyote and the religious belief that you have taken up from this association being the reason for the lack of desire for liquor? Do you not think that that has something to do with it? What I mean is this: Do you not believe that on account of your religious belief and the coming into your mind of the better thoughts of civilization and religion that you were led away from whisky rather than because of the use of peyote?

Mr. PIAWO. By using it that came into my thought.

Mr. SNYDER. But you would not have used it at all if you had not come into those meetings where peyote was being used?

Mr. PIAWO. No, sir.

Mr. SNYDER. And there you began to learn that the men you came in contact with were getting to be better men?

Mr. PIAWO. Yes, sir.

Mr. SNYDER. And you got to be a better man by the use of it?

Mr. PIAWO. Yes, sir.

Mr. SNYDER. And you at that time began to learn of the wrongs that you had been committing on account of the use of whisky?

Mr. PIAWO. Yes, sir.

Mr. SNYDER. And by reason of that information your mind was led into better channels of thought?

Mr. PIAWO. Yes, sir.

Mr. SNYDER. That was what took you away from whisky more than the use of peyote. In other words, you did not use peyote as often as you used whisky?

Mr. PIAWO. No; I don't quite understand that.

Mr. SNYDER. Before you entered this society of peyote users and became one of them, did you not use a good deal of whisky at intervals?

Mr. PIAWO. Yes, sir.

Mr. SNYDER. And you did not use the whisky for a religious sacrament?

Mr. PIAWO. No, sir.

Mr. SNYDER. When you did join this peyote society and began the use of peyote you discontinued the use of whisky?

Mr. PIAWO. Yes, sir.

Mr. SNYDER. What I am trying to get at is whether or not the use of peyote actually took away from you an appetite for whisky or whether it was on account of the association that you had come into.

Mr. PIAWO. I think the use of the peyote has taken the use of whisky away.

Mr. SNYDER. That is all right. I just wanted to get a definite statement from you. I have had an idea since listening to all the testimony in this case that the use of peyote was not of such an important nature as was the effect of the association that you had come into—that surrounded the use of peyote—where you had got a better idea of things, a better idea of the future, and that led you to understand more fully the harm that you got from the use of liquor; that peyote, being used as a religious sacrament and a society being formed around it, you men have got to be praying men and better men, and therefore have got into your mind, rather than the taste of liquor out of your system. the good effects that come from this association which uses peyote?

Mr. PIAWO. Yes, sir.

Mr. SNYDER. I may be entirely wrong. You say finally that you believe the use of peyote has taken away from you the desire for whisky?

Mr. PIAWO. Yes, sir.

Mr. SNYDER. So your idea and mine are not at all alike. That is all I wanted to ask.

Mr. HASTINGS. I want to put Mr. Snyder's question a little bit differently to you. You know, sometimes a drinking man joins the church?

Mr. PIAWO. Yes, sir.

Mr. HASTINGS. And after he joins the church he sees the evil of his ways and quits drinking. Now, do you regard the users of peyote as belonging to a certain religion or religious society, and when you join this religious society it has an influence over the Indians in the way of destroying the desire and the taste for whisky, or, rather, preventing you from using whisky, much after the fashion that joining the church has with white men? Do you understand that?

Mr. PIAWO. I don't quite understand.

Mr. HASTINGS. I do not know that I could make it much plainer. What I was trying to get from you was whether you think the taking of the peyote and eating it destroys your taste for whisky, or whether your joining the peyote society puts your mind in a different frame, so that you are like a white man who joins some church and does not want to use whisky thereafter.

Mr. PIAWO. Yes.

Mr. HASTINGS. Do you think it is the influence of the society, the influence of the religion, the influence of the association, that keeps you from drink, peyote only being used in connection with your religion, or do you think it is the peyote itself that keeps you from the desire for whisky?

Mr. PIAWO. I think it is the association that I get from people that use it.

Mr. HASTINGS. You do not think, then, that if you would use peyote individually—that is, if you had it in your home or in your pocket and all Indians had it and carried it around and used it—that that would destroy the taste or desire for whisky, but you think you have got to use it in connection with your religious service?

Mr. PIAWO. Yes, sir.

Mr. HASTINGS. Of what tribe are you a member?

Mr. PIAWO. Of the Comanche Tribe.

Mr. HASTINGS. What is your name?

Mr. PIAWO. Wilbur Piawo.

Mr. HASTINGS. About how many members of your tribe use peyote?

Mr. PIAWO. About 80 per cent.

Mr. HASTINGS. Of the grown people, or adults?

Mr. PIAWO. Yes, sir.

Mr. HASTINGS. How old do children get before they use it?

Mr. PIAWO. I don't know much about that.

Mr. HASTINGS. How young are the youngest whom you have seen using peyote?

Mr. PIAWO. I have seen children use it.

Mr. HASTINGS. Ten years old, 12 years, 14 years, 16 years?

Mr. PIAWO. I have seen them 10 years old.

Mr. HASTINGS. Any younger than 10?

Mr. PIAWO. Yes; but I have not seen any myself personally.

Mr. HASTINGS. But they do use it; you have known of them using it, but you do not know it yourself personally; is that it?

Mr. PIAWO. Yes, sir.

Mr. HASTINGS. How long does the influence of peyote stay with you after you take it? I mean by that, if you attend one of these meetings and you use three or four or five of these beans, how long can you feel the effects of it after, say, you have taken the last bean, when you get up and leave the meeting or if you remain there. Does it stay an hour, two hours, three hours, half a day, or a day? I mean the physical effect, making you feel good and happy, and so forth. I do not mean the religious effect; I mean the personal effect upon you.

Mr. PIAWO. You mean——

Mr. HASTINGS. If you take a drink of whisky, say one drink, you may feel that for an hour. Or if you take a larger quantity you may feel the effect of it for two hours. If you take a dose of morphine you may feel the effect of it a certain length of time. What I am trying to get at is, if you were to eat three or four beans how long could you feel it, in the same way that you would feel whisky or morphine, the influence of it, the effect of it?

Mr. PIAWO. I don't feel any effect of it.

Mr. HASTINGS. You don't feel any effect at all? I thought you said it made you feel kind of happy and kind to everybody.

Mr. PIAWO. What I mean is, when I got in this society that is what made me feel good.

Mr. HASTINGS. It is like when a white man went to church he would feel better toward everybody around?

Mr. PIAWO. Yes, sir.

Mr. HASTINGS. You think it is that kind of a feeling, and it does not have any personal physical feeling, I mean a feeling akin to the influence of whiskey or morphine or anything of that kind?

Mr. PIAWO. No, sir.

Mr. HASTINGS. If that be true, why could you not eat 20 or 25 of these beans without having any bad effect upon you?

Mr. PIAWO. I just don't feel like eating those.

Mr. HASTINGS. Did you ever see anybody at any of your meetings that peyote seemed to affect in a physical way?

Mr. PIAWO. No, sir.

Mr. HASTINGS. You never did see one?

Mr. PIAWO. No, sir.

Mr. HASTINGS. You understand what I mean. You have seen people under the influence of intoxicants?

Mr. PIAWO. Yes, sir.

Mr. HASTINGS. Some slightly, and some what you would call drunk. This committee is asking you, and as Judge Tillman said, all we want to do is to develop the truth. Have you ever seen anybody that you observed from their demeanor, their walk, their actions, were under the influence of peyote, like you could those who had been under the influence of whisky?

Mr. PIAWO. No, sir; I have not.

Mr. HASTINGS. It does not have that effect on them at all?

Mr. PIAWO. I have not seen any.

Mr. HASTINGS. You have been there all your life and you have been using it since 1906—12 years—and you have attended a good many of these meetings and have used it yourself, and you are in a position to know, are you not?

Mr. PIAWO. I don't go regular to these meetings.

Mr. HASTINGS. How many have you attended in a year, say last year?

Mr. PIAWO. Well, last year I attended three.

Mr. HASTINGS. You have attended about that number each year in the past 10 or 12 years, have you not?

Mr. PIAWO. Yes, sir.

Mr. HASTINGS. At any one of these meetings that you ever attended in your life did you ever see any person who had used peyote that appeared to be under the influence of it, like where a person had been under the influence of any intoxicant or drug?

Mr. PIAWO. No, sir; I have not.

Mr. TILLMAN. You did state that peyote made you feel kind and happy and pleasant toward other people, did you not?

Mr. PIAWO. Yes, sir.

Mr. TILLMAN. That is true, is it not?

Mr. PIAWO. The society that I have got into that is what has made me feel in that way.

Mr. TILLMAN. Why not get rid of this altogether and not go hundreds of miles for it if the association alone is what makes you feel good?

Mr. PIAWO. That is the sacrament that they use in these meetings.

Mr. TILLMAN. It must contribute somewhat toward making you happy, else you could get along without it. This is really the god you worship, is it not, this peyote bean?

Mr. PIAWO. I do not quite understand.

Mr. TILLMAN. This is what you worship, is it not, the bean itself?

Mr. PIAWO. No; we worship God.

Mr. TILLMAN. Why not get rid of the bean, since you have to go so far to get it? You could keep your association, and if the association is what makes you good and happy and has improved you why not get rid of this bean entirely? Or why not substitute some other vegetable which is harmless, less expensive, and which grows in your community?

Mr. PIAWO. I don't know about that.

Mr. TILLMAN. This bean is what has the happy effect on you, is it not?

Mr. PIAWO. Yes.

Mr. TILLMAN. And without this bean you would not have any peyote church, would you?

Mr. PIAWO. No, sir.

Mr. SNYDER. In the Methodist Church that you used to belong to you had a ceremony known as communion, did you not?

Mr. PIAWO. Yes, sir.

Mr. SNYDER. And in that service you used wine and bread?

Mr. PIAWO. Yes, sir.

Mr. SNYDER. Do I understand that in the Peyote religious society you use this bean for the same purpose that the bread and wine are used for in the Methodist Church?

Mr. PIAWO. Yes, sir.

Mr. SNYDER. And do you state here that that is the only use that is made of it in your religious ceremony?

Mr. PIAWO. It also is used as a medicine.

Mr. SNYDER. I am speaking about your religious ceremony. Do you use it during the religious ceremony for the purpose of healing some one who may be brought into the meeting? Is that correct?

Mr. PIAWO. Yes, sir.

Mr. SNYDER. These meetings are usually for the purpose of assisting some one who is in trouble. Is that correct?

Mr. PIAWO. Yes, sir.

Mr. SNYDER. A sick woman would be brought in to be prayed for?

Mr. PIAWO. Yes, sir.

Mr. SNYDER. And you use this peyote bean the same as it is used in another church for communion service, around which you pray, and you do that when you have these meetings for the benefit of some person that is brought in to be blessed or prayed for?

Mr. PIAWO. Yes, sir.

Mr. SNYDER. Is that right?

Mr. PIAWO. Yes, sir.

Mr. SNYDER. What do you think would become of your religious society if the bean was taken away from you entirely? What would happen to the association?

Mr. PIAWO. I do not know what would happen to them, but I don't think they will exist much longer.

Mr. SNYDER. I know you can not tell what would happen, but you can tell what you think would happen. Would the society break up, in your judgment; would it break up and discontinue?

Mr. PIAWO. Yes, sir.

Mr. SNYDER. And you do not think there is anything else that could be brought in to take the place of the peyote to keep the society together?

Mr. PIAWO. No, sir.

Mr. SNYDER. Why could you not take the form of the Methodist Church or the Baptist Church or the Episcopal Church or the Catholic Church and use bread and wine in place of the peyote bean?

Mr. PIAWO. Well, I don't know about that; but it is the way the Indians have been worshiping in the past.

Mr. SNYDER. Of course, it is the desire of this committee and of the white people of the country to bring the Indian in closer connection with the white people and to get them to follow as nearly as possible in the walks of the white man. You have adopted nearly every other form or usage of the white man, and, while I would be loath to take away from you any religious sacrament that you think is absolutely necessary for your race in order to keep up this society that has been started and which I am certain is doing a lot of good, yet there is a feeling in the country, as I see it from this investigation, that this peyote bean as well as doing good does harm, and I should think that there was yet a possibility of its being done away with.

So I am trying to impress you now with the thought that you ought to begin to arrange to take into your religious society a form that is nearer and that comes closer to the white man's idea, and it would seem to me that you Indian men here—and you are intelligent men; there is no doubt about it; I have listened with a great deal of surprise to the splendid judgment of you men in giving this testimony—it would seem to me that you should at once consider the idea of taking into this religious ceremony of yours the white man's practice of using wine and bread in place of the peyote button. That is just a thought I want to leave with you men before you go away.

Mr. TILLMAN. You do not know what this bean contains, do you?

Mr. PIAWO. No; I don't.

Mr. TILLMAN. You never had it analyzed, did you?

Mr. PIAWO. No, sir.

Mr. TILLMAN. If you knew that it contained two or three deadly poisons would you think you should continue to use it?

Mr. PIAWO. I don't know.

Mr. TILLMAN. You do not know whether you would or not. How long were you a member of the Methodist Church?

Mr. PIAWO. Three years.

Mr. TILLMAN. They do not take sacrament of bread and wine every time they have a meeting, do they?

Mr. PIAWO. I think they do.

Mr. TILLMAN. You have been to prayer meetings where they did not have any sacrament, have you not?

Mr. PIAWO. No.

Mr. TILLMAN. Have you not been to morning meetings and evening meetings when they did not take any sacrament at all?

Mr. PIAWO. No.

Mr. TILLMAN. They never have any meeting of the peyote men and women when they do not take this bean, do they?

Mr. PIAWO. No.

**STATEMENT OF PAUL BOYNTON, FORMER STUDENT OF CARLISLE
AND FORMER INTERPRETER OF THE AGENCY, CHEYENNE AND
ARAPAHOE TRIBES.**

Mr. TILLMAN. Please state your age.

Mr. BOYNTON. Forty-nine.

Mr. TILLMAN. What tribe do you represent?

Mr. BOYNTON. The Cheyenne and Arapahoe.

Mr. TILLMAN. You are an intelligent Indian, and talk English well. Go on and make your own statement.

Mr. BOYNTON. I am half Cheyenne and half Arapahoe.

Mr. TILLMAN. Tell the committee what you desire to about this peyote bean, and what your wishes are with reference to this bill that is pending before the subcommittee.

Mr. BOYNTON. I am one of the delegates from the Cheyenne and Arapahoe country that was selected by the society, or Peyote boys as we know it. I don't know whether I was sent here just because I know so much about it, or just because I don't know anything about it, but I am here now before the committee to state the facts that I have proven myself by my own practical experience and knowledge of this herb. I am not a man that uses the herb like the rest of them—my fellow men. I use it once in a while. How I came to use the herb was something about 25 years ago. But I find now that I did not go into it like I ought to. Some of these men here of my own tribe, both Cheyennes and Arapahoes, know just who I am and what I was—one of the worst gamblers, the greatest drinker. In fact, I was a robber, robbing the gambling games, shifting the cards just to get the money from those people; and I heard that when they used peyote they would quit drinking. Well, I didn't know so much about that, but I wanted to prove it myself just to see—to find out whether it had any power to make me quit drinking or not, and all my evil habits. I went and used this peyote two or three or four times. Of course, I did not see into it at once, but gradually in time I began to see. There was something mysterious in this that I could not explain; there was something very mysterious that I could not tell. It had something to do with me—to raise my ideas, it seems like.

I began to feel as though by using peyote, in my conscience I ought to live right, I ought to talk right, I ought to think right. I began to see the difference in whisky and peyote. When I used to use liquor I was out on the streets, probably not knowing half the time what was taking place during that day; my thoughts were not mine; I did not know them. But when I used peyote my thoughts were serious about nature, about my future; I felt seriously when I was under the influence of this herb. I went further and saw and proved what people had told me—that it was medicine to cure diseases. Then I went and watched and proved, and saw for myself at certain times that certain people were made well. I looked further into this. I saw that it not only cured fever or all kinds of ailments, but I went further into this; I saw that I used to be continually sick; I was sore all over. I had disease which was caused by my evil doings, my evil habits. Those made me continually ill every day. Through the conscience of this peyote I was made well,

because I could think higher, I could see that there was something greater than the medicine itself. I saw that God planted the herb that I was using, so I says, "I am going to use God's herb. If there is such a thing as all things are possible to God, why something must be possible, because God planted this herb and blessed it, and I am going to take God's blessing."

As an instance of one of the main proofs I am going to tell about my wife. She was sick for about six months. Something it seems like was goring kind of here like. [Indicating.] It was sticking out like that, and I kept coaxing her to go to a doctor. Of course, she was afraid they might operate on her. In time she had gotten down in the bed; could not sleep. I had to sit up on the chair, side of her, and she was crying at different times through the night because she was painin'. I offered to hire doctors—Indian doctors. She would not do it. Well, of course, I was so worked up I didn't know what to do. So I says, "I am serving God through the conscience of this peyote; I am serving in my blind way, and if the power in my prayer will cure my wife I am going to try and prove it." I went to work and told my wife. I says, "I am serving God, but I know that on your part there is no God, you are not serving God with me," I says. "But I am serving God, and I am going to use God's herb so that soreness will be gone, because I have learned to see and feel in my heart that all things are possible to God," I says.

She says, "All right; all right. I will take the herb just as you will give it to me." I took the herb. I think I must have had about 15 in a quart. I put these there in a quart and boiled it, and I took and strained it in another cup, stirring it, and it was clear, and I let it cool off. In about an hour afterwards it was cooled, and my thought was by giving God's herb to my wife she would be well. I took this cup full and I prayed for my wife, telling her I was taking God's blessing that he blessed when he created this world. I told my wife, "Now, wife, you are taking God's herb and you must have your whole faith in it. I believe God will make you well, and if there is such a thing as all things are possible to God, I have asked God that I wanted to prove this; I wanted to see this disappear; leave you; and I do hope that my prayer will be answered."

Then we sat there, both of us, and my daughter was sitting there, all of us sitting there, and I said, "I hope God will bless my prayer and this soreness will leave you." My wife took this drink. In about 10 minutes afterwards I took her another one and give it to her. Then I prayed again and told God I would like to see this soreness go; that my wife is the only one that cares for my home. Why, in about half an hour my wife says, "Paul, I am kind of sick; I want to throw up." I says, "Yes; thank you; that is good. Our prayer is answered; my prayer is answered. God has blessed us." I says, "I have asked God to take this away right before our eyes. Now, God is going to take it out; God is going to prove his blessing through this herb. The blessing is in this herb and has gone into your body, and I know that God is going to take this out. Now, get up and throw it over there."

She got up and sat down on her knees and threw up and I had my hand over her forehead, and she threw up, and it was something

green like that came out. After she throwed up she lay down again, and I am very sorry to say I did not go and investigate about this, but next morning—it must have been about 8 or 9 o'clock—when she woke she got up herself and she woke me up and said, "Paul, come here and feel this." I woke up and she was standing on the side of my bed, and we could not find that big lump that was there. I says, "God took it out, and from this time you must learn to worship with me and serve God together and use God's herb," I says.

Now, gentlemen, we have been accused by the parties, the church people probably, that this degenerates us. No. My own physical appearance ought to prove it to you. Do I look sick? There is not a thing I can complain of in my body. I use the herb. You see I am trying to express my thoughts in a sensible way. I would not say that the taste cured the taste of the whisky; the taste of this peyote cured the taste of my appetite for liquor; no, sir; I would not say that. But the idea, the principle in it—the religious, holy idea that I got in the effects of it—is what helps these men following this religion.

Mr. TILLMAN. God would not need this little peyote bean to work wonders with you.

Mr. BOYNTON. What is that?

Mr. TILLMAN. God would not need to use this peyote bean to work such wonders on you or your wife. Can he not do these wonders without the use of this bean?

Mr. BOYNTON. Why, the power of prayer and of faith I had in God, asking God that we would take his herb, one of his gifts. I believe he put that power to have that effect on that soreness.

Mr. TILLMAN. You think that is the only drug that he put any power in to cure human ills?

Mr. BOYNTON. Sir?

Mr. TILLMAN. You think that is the only drug he put that power in to cure human ills?

Mr. BOYNTON. I believe there is more than that; it cures sin, spiritually.

Mr. TILLMAN. You do not send for a white doctor when you get sick, do you?

Mr. BOYNTON. No, sir.

Mr. TILLMAN. Would you prefer now to use this peyote and your prayers rather than to have a white doctor treat you for disease of any kind?

Mr. BOYNTON. I will first pray. I will serve God first.

Mr. TILLMAN. You believe in faith cure and prayer?

Mr. BOYNTON. Yes, sir.

Mr. TILLMAN. There are physicians in this town who perhaps make a hundred thousand a year practicing medicine with intelligent white people. You would not send for one of them if you were to get very sick?

Mr. BOYNTON. I would do the best I could.

Mr. TILLMAN. With this stuff here?

Mr. BOYNTON. Yes, sir.

Mr. TILLMAN. You do not think the white man, after centuries of civilization and after centuries of study and practice of medicine,

can do as much to cure disease as you can by the use of this bean and by your prayers, do you?

Mr. BOYNTON. No, sir.

Mr. TILLMAN. You understand it can be analyzed by chemists, who can find out exactly what is in it?

Mr. BOYNTON. No, sir.

Mr. TILLMAN. You do not believe that?

Mr. BOYNTON. I know there was a good trained doctor in Oklahoma City who was going to get this extract. He is using peyote extract and analyzed it, I suppose. He is treating patients in Oklahoma City. I noticed at different times when I have come through there he has several patients there, and I notice he has this peyote water.

Mr. TILLMAN. Who is that doctor?

Mr. BOYNTON. He is a white doctor.

Mr. TILLMAN. And is licensed to practice medicine?

Mr. BOYNTON. And he is using now this herb.

Mr. TILLMAN. You do not know this contains three alkaloid bodies and also a resin? Dr. Wiley says:

Two of the alkaloids are crystalline and one partially so, but not entirely so. He delivered these alkaloids to Drs. Prentiss and Morgan for their physiological tests, and also samples of the whole button. These alkaloids themselves do not produce the intoxication which is produced by the button. They are, however, very toxic. Administered to guinea pigs and mice all of these alkaloids produce the same effects, practically, as are produced by strychnine—convulsions, opisthotonos; that is, the bending of their heads backward, and the general condition and appearance that result from a similar use of strychnine. The lethal dose was also very small. It required only a very small quantity of these alkaloids to produce death in guinea pigs and in frogs. Death seemed to be produced by the paralysis of the respiratory organs and not of the heart, because the heart would beat sometimes 15 or 20 minutes after the animal was dead. So it did not get to the heart to produce death, but produced paralysis of the nerves and muscles of respiration. In other words, death was produced by asphyxiation, and not by any specific action on the heart.

That is the testimony of Dr. Wiley, who for 29 years was Chief of the Bureau of Chemistry in the Department of Agriculture. Do you know whether Dr. Wiley would be a good authority on a question of this kind?

Mr. BOYNTON. No, sir; I don't believe——

Mr. TILLMAN. I will read further:

When these alkaloids were administered to young men by Drs. Prentiss and Morgan they did not produce any of the symptoms of intoxication and visions of a delightful character and the lack of coordination of the mental faculties which are produced by the button alone.

You take the button and use it?

Mr. BOYNTON. Yes, sir.

Mr. TILLMAN (reading):

Therefore we infer that the toxic principle—that is, in producing intoxication, which supervenes upon the use of these buttons—is due to the resin. In this instance it is like cannabis, which produces a similar kind of intoxication when given to human beings, the only difference being that it is perhaps more active even than the toxic principle of the cannabis.

If you knew this was deadly poison and that if you used an overdose of it it would kill you, you would be a little particular about taking it?

Mr. BOYNTON. I don't know anything about that.

Mr. TILLMAN. You believe in faith cures and you think you can take these beans and cure yourself of diseases that white doctors, splendidly educated, graduates in medicine, and practicing for years could not cure, do you?

Mr. BOYNTON. Yes, sir.

**STATEMENT OF MR. WILLIAM E. SAFFORD, ECONOMIC BOTANIST,
UNITED STATES DEPARTMENT OF AGRICULTURE.**

Mr. SAFFORD. I am personally acquainted with Dr. Wiley and Dr. Morgan, with whom I have talked about peyote. I have written about the customs of the Indians in connection with the use of narcotic plants. I hesitated to come here, and only did so at the invitation of these Indians. I do not want to appear to intrude. But there is one thing I would like to say in the beginning—that in connection with my studies of economic plants I have found that, although the Indians of America, of North and South America, have widely different languages and widely different customs, there is one thing which is common to them all—their veneration for certain plants, which they use ceremonially. Columbus and his companions, when they first landed on the island of Santo Domingo, encountered the use of an herb by the natives very similar in its effects to peyote, used very much like peyote, not only as a religious ceremonial but as a means for curing disease, and it was regarded with reverence by those people for the spirit there was supposed to be in the plant.

In old Mexico the early Catholic missionaries encountered difficulty in spreading their religion on account of the religion of the Mexicans. These Mexicans thought, as many Indians of the present day think, that all plants had spirits. Even when they went to cut down a great tree to make a bridge they would say in propitiation, "Don't be angry with us for cutting you down; we are going to make a bridge of you to span a mighty river, and thousands of people will go across," and at that time they performed certain ceremonies and burned a certain incense to propitiate it. Plants which yielded poisons they believed contained evil spirits, some of them evil and offensive in their effects. Other plants having narcotic or medicinal properties they regarded with awe and veneration, and they made prayers to them, exactly as this man has spoken of doing, asking the spirit of the plant to take away this sore spot or to remove the black sickness or this green sickness, saying, "You have the power to overcome the bad things which are in us."

That was done 300 years ago among the Mexicans in old Mexico. Among our own Virginia Indians they used the jimson weed. A form of the jimson weed is used similarly by the Zuñis and by the Indians of California. All of them have a veneration for this weed on account of the power which was in it and which they attributed to some spiritual cause. They knew nothing of poisonous alkaloids, but according to their conception it was the spirit of the plant, more powerful or less powerful, that did harm or good to those who used it.

The poisonous alkaloids contained in peyote differ only in nature from those in nicotine and caffeine. We all know how ceremoniously tobacco was used, not only for smoking by the early Indians in all

their ceremonial treaties, but also in their prayers. In Mexico they would bathe their hands in the smoke and use it as incense and pray to the spirit of tobacco to accomplish this end and that end and to overcome evil. Tobacco, peyote, the jimson weed, and a certain tree in Haiti, from the beans of which narcotic snuff was made, were the four principal plants used in this way, but the ceremonial was very similar in all cases, and in all cases the art of healing was associated with the profession of priestcraft. The priests and the physicians were the same, just as they were in the time of Christ, when the wise men came to visit Christ in his manger. And going back further into the Asiatic and Greek ceremonials, we find the same thing, they used similar drugs, some belonging to the very same families of the plants that were used in this country. They used them for ceremonials as well as for curing disease. They did not understand chemicals, but they did know the effect which these things had.

Now, as far as the effects which peyote causes, which I have investigated very carefully and have written several papers about, they are these: Those who have taken peyote, in a limited amount, have had a pleasant sensation from it. If they take a greater amount, it causes certain hallucinations, and in this stage, when certain things are suggested to them, they see them. If you say "You see certain people, do you not?" they will see them. Dr. Morgan told me about their trying to see the different colors which were suggested to them. When it was suggested to certain Indians that they would see the devil, they saw the devil with his cloven feet; when it was said that they could see Christ, they even described the wounds in His hands, because they had seen pictures of them. And it was these things that were held up as hallucinations.

But it is only the practice which has been handed down from generation to generation, from century to century, the effects of these narcotics which they attributed to something supernatural. I have the reports of Spanish Catholic missionaries to their home government of their attempts to stop the use of peyote among the Indians 300 years ago, containing the testimony which they took at the time, and I translated it from the Spanish exactly as it was.

Now, I want to say this, that there is nobody who more sincerely wishes good for the Indians than I do. I have traveled in many countries, and wherever I have gone I have tried to be a blessing to the people I have visited, and am only telling as well as I can the facts of the case. When the Mexicans wished to procure peyote, which they called God's flesh then (*teo nana catl*), just as a witness called it God's herb a moment ago, they sent messengers to northern Mexico and southern Texas, to the very same locality where peyote now is gathered. *These messengers, before they were sent from the City of Mexico were consecrated by the use of aromatic incense, resembling the fragrant cedar which now the Indians use in their ceremonies. Then they used the copal balsams in Mexico. The Oklahoma Indians take branches of cedars and burn them and hold their hands in the flames; they bathe their necks and faces to-day before they enter the congregations of the peyote takers. They go down to the river and wash all the sweat from their bodies and clean their finger nails, and their ears, and rub themselves with fragrant sage brush, somewhat like the Catholics who use holy

water before they enter a Catholic church. They regard this peyote not as an intoxicant but as part of the ceremonial which they use in their own religion. They are proud of the peyote ceremony because it is the Indian religion and has come down to them from their forefathers; and it is not for this man or that man among them to say "I will change it." One might just as well suggest to a Catholic to stop the use of bread and wine in the holy sacrament. I mean that this is the way the Indians feel about a proposed change of their ritual, which has become well established and crystallized.

These messengers, who were consecrated before they went from Mexico City to get the peyote, if they turned up by mistake one of these plants, would reverently replant it and put earth about it, saying, "Don't be offended, we want you for a good purpose." When the messengers went back to the city of Mexico they would be met by the people who received them with tears streaming down their faces. From our point of view this is a superstitious practice, but from their point of view it is a part of their religion; and just as certain features of their religion have been blended with certain features of the Christian religion of the present time, so it was in the early days; they blended their religion with certain features of the Catholic religion. In those days they captured some of the users of peyote and imprisoned them and called them witches; and when they made them worship according to the Catholic faith, the Indian would sometimes clandestinely put a piece of peyote on the altar under the images of the Virgin and so that they might think, "There is God's herb and we will know we are in his presence when we say our prayers."

Peyote is undoubtedly a narcotic and if taken in excess it has bad effects. In all the cases I have investigated I have not found any instance where it was taken to excess. Tobacco and even coffee, if taken to excess, is poisonous. Everybody knows the veneration with which tobacco has always been regarded by the Indians. And so it is with peyote, whose alkaloids, like nicotine, are poisonous and would have a pernicious effect if taken in excess.

In Florida the Indians had another herb which they used very much in the same way. It was a species of holly *Ilex vomitoria*, which in the form of a concentrated decoction caused vomiting. The Spaniards living at St. Augustine, who came to Florida before the English came into possession, saw the herb they were using and they used it as a substitute for tea. It has a pleasant stimulating effect, and was used just as Paraguay tea, another species of *Ilex*, is used in Paraguay now. I have the story of a mariner who was on his way from Jamaica to Philadelphia and was cast ashore on the Florida coast and was taken by the Indians to the Spaniards at St. Augustine. He was given tea made from this holly, *Ilex vomitoria*, which the Florida Indians used ceremonially. Several times a year the Indians came together there, formed a circle, very much as the peyote users do, and they brewed the "black drink," a concentrated extract of the holly; and the people took this to make them vomit, believing that with it they threw up their evil; and it was a ceremony which was to regenerate and purify them.

There is one thing in connection with these religious ceremonies of the American Indians that I have found—that they had nothing

to do with sexual appetites; nothing to do with any irregularities or debauchery among the sexes. As a matter of fact, most of the tribes went to the opposite extreme. In British Guiana and up the Amazon River the women were not allowed to issue from the houses when these ceremonies were being enacted. The very first man who crossed the American continent from Florida over to the Pacific Ocean mentions the ceremonies which he saw in connection with the herb they used at that time; if a woman heard the master of ceremonies call out "Ola" as she was sitting she could not rise; or if she was walking, she had to stand still; and if any woman passed by when it was brewing and the pot was uncovered, it had to be prepared all over again. So they went to the extreme of banishing the women entirely from their ceremonies of this nature.

All the narcotics are somewhat similar to tobacco. They were all venerated, and in all cases it was the spirit behind them—the spirit in the plants—with which they undertook to drive away the evil and bring them help from God. I realize the evil which would result if they undertook to cure malignant diseases with drugs of this kind. I have not any more faith in the beneficent effects of peyote than I have in faith cures. I think harm may be done by it if used medicinally, but I know this; that by taking away this ritual from the Indians it would humiliate them greatly and I would be afraid that if deprived of it they might fall back into their old bad habits. It would be a faith forced upon them if they had to adopt the ceremonies of the Christian churches, and they would feel that nothing was left to them of their ancient customs and their ancient traditions if peyote were taken away from them.

MR. TILLMAN. Do you know Dr. Claude S. Chambers, of Anadarko, Okla.?

MR. SAFFORD. No, sir.

MR. TILLMAN. Here is what he says about peyote. He is part Cherokee blood. He says:

"Peyote is on the increase and will continue to be so long as we have no backing. I have studied the Indians that use it very carefully and can not find that it does them the least bit of good. On the other hand it is very harmful in many ways:

"1. It lowers their vitality and their power of resistance to any exposure they may have to undergo.

"2. In using it the Indians are always in a hot tent, breathing foul air, etc.

"3. Peyote has first a stimulating and later a depressing effect on the heart.

"4. I know of a number of cases of sexual intercourse of Indians while under the influence of the drug.

"5. I know of nine babies dying because of the administering to them of peyote by some medicine man."

MR. SAFFORD. I suppose he speaks from experience as far as the effect of peyote on children is concerned, but it seems to me that the Indians' faith in taking peyote and their resolution to live good lives is very much like what certain Christians mean when they say, "I have gotten religion." Some of those who get religion may fall afterwards.

Mr. TILLMAN. Do you think that is an answer to these charges?

Mr. SAFFORD. No, sir; but I do think it is not the fault of the Indians' religion if some of the members of their society fall from grace.

Mr. TILLMAN. You think it would humiliate these Indians to have this taken away from them?

Mr. SAFFORD. Yes, sir.

Mr. TILLMAN. It might humiliate the heathen mother who wished to toss her child into the Ganges to deny her that privilege.

Mr. SAFFORD. I have sympathy for everybody who wishes to uplift and help the Indians, and I would be the last in the world to speak lightly of the sincere efforts of Christians to make the Indians lead good lives. I am presenting the Indians' point of view; they have all testified that since joining the peyote society they have turned from evil and sought the good.

Mr. SNYDER. Referring to the testimony of this Dr. Chambers Mr. Tillman just spoke about, and particularly to the nine babies who had just lost their lives from using this drink, do you think it would be difficult for some physician among the white people who had the desire to show these people that such a thing would have been impossible if they had been treated by a white doctor?

Mr. SAFFORD. I think it would be quite possible to attribute the death of children to peyote, even if it was not the cause. I should think it would be quite possible to make them discontinue such use of the drug in treating young children, if what Dr. Chambers says is indeed true.

Mr. TILLMAN. But they will not send for a white doctor.

Mr. SAFFORD. There is where good missionary work could be done.

Mr. TILLMAN. They said the missionaries are against this drug.

Mr. SAFFORD. They are, sir; and, although I am in sympathy with missionary work in its efforts to uplift the Indians, I think we should recall that the antagonism of the missionaries may be caused by exactly what was expressed by the Spanish missionaries in early Mexico. They said that the use of these ceremonial drugs prevented the conversion of the Indians to Christianity; they did not oppose them on account of their narcotic effects.

STATEMENT OF J. W. WALDO, KIOWA.

Mr. WALDO. I want to state what I know as to why the doctor would make such a statement. The Indians would not have anything to do with him out there, some of them, for the reason that he was so proud of himself to be a big doctor down there. The Indians would send for him to come to their homes, but he would send for them and tell them to come in to him. He said, "I ain't got time to go out there," and finally the Indians got onto what his object it and they cut him out. And that is how he came to make that kind of a statement. The babies can die from other causes without using peyote; a good many do die without using it; you have to die some day. The peyote did not kill them children.

Mr. TILLMAN. Does anyone else want to make a statement?

Mr. WALDO. There are two who want to be heard.

STATEMENT OF CLEAVER WARDEN, ARAPAHOE INDIAN, TRIBAL DELEGATE, FORMER AGENCY INTERPRETER.

Mr. WARDEN. I am from the Arapahoe Tribe.

Mr. TILLMAN. State whether you are for peyote or against it.

Mr. WARDEN. I want to give to the committee as briefly as I can the testimony that I know from my own practical experience at home. That will perhaps substantiate the support of peyote on the part of the Indians who are using this herb in Oklahoma and perhaps at other places throughout the United States.

First, I want to tell the committee that I have to a certain extent been in the employ of a scientific institution. One of them is the Chicago Museum and another is the New York City Museum, and I have worked under Mr. Mooney and some other people and I have made somewhat of a careful study of my people in every way they do, in their mode of life particularly, and more especially trying to look into a proper way of carrying out their doings. Now, Sitting Bull, an Arapahoe Indian, was at one time a scholar of some missionary in Utah. That man came into our country as a member of the Arapahoe and Cheyenne tribe of Indians, and he started to teaching there and he did a good many things contrary to his teaching. One time he came on to my place where we had a meeting at home; a social meeting. There he had an opportunity of coming into our presence. He was in a condition I was surprised to see when he came into our meeting. You would not begin to recognize him from his photo. He sat there with his eyes all twisted up, his nose one side, and his mouth every direction, slobbering, partially paralyzed; had a partial stroke of paralysis. He could hardly take a seat. He was put to one side there and perhaps he was told what to do. Gentlemen of the committee, in that tent there is order, and where there is order there is contentment; where there is a Godly feeling prevailing. After being there that night and by the use of this peyote, he walked out with the rest in the morning.

There came a man from Watonga, a white man brother of ours. He pointed to him there; he said, "Our best friend there at one time is a wreck from evil practices; he disobeyed the law. He so admits. Look at him, size him up; what do you think of him? He is not going to get well; he is going to die." I says, "No; he is going to get well." "How is he going to get well?" he says. I says, "If he goes at these meetings with good intentions, goes to proper places, he will get well." That was my faith for him. That is one instance.

Now there are several, I think a good many, who know my own experience.

Mr. SNYDER. What happened to Sitting Bull? Did he come out all right?

Mr. WARDEN. He come out of it. He is there now well, perfectly well. He can smile, he can tell you how he came out, how he conquered. He is there now a Christian. He is home in all peace and contentment of Godliness. There is no such thing as immorality surrounding his home. He is there listed as a Menonite member now. That is the work of peyote.

Now take the case of the daughter of a friend of mine attending the school there in the district. I was called to come and look after

this girl. Upon inquiry I found out she had accidentally swallowed a couple of pins. One of them she said she vomited up; the other was in her throat. The physician, under the direction of the superintendent, was instructed to look after the girl. They had tried every way to obtain a means of getting it out by examination, but they failed to do it. They had tried; I do not know what they did. She told me that they had felt her neck and stuck their fingers in her mouth and looked inside, and she said she did not want to tell. But I brought her home to my place to my family; she belongs to my family on account of marriage. We gave her what we thought would be soothing for her system—food, something of vegetable kind. That didn't help at all. Then I concluded, I said, "Here I am, knowing these people in my neighborhood that are being made well by this peyote; why would not it be a proper thing for me to take her of her own free will." We took her and she swallowed that like we do. Sometime afterward she was out and she says, "I had a fit from this: I can't swallow the pin that sticks in there." It was in her throat. "Now," I said, "we are going to try again." So we gave her the peyote. On that day in the morning she had peyote in her system and she was running around with my boy and she came back to the house. She was out chasing rabbits with my boy, and my wife asked her to gather some wood and take it to the kitchen, and she did, and when she went out there and while she bent over there she coughed, she said, and that pin dropped on top of the wood. It was all clotted with blood, just a little of the pin in sight. That is an illustration, Mr. Chairman.

Now, I will not go very much further, but it is enough for me to convince the committee of the good of peyote to say this. I was a student at one time at Carlisle, Pa., and I know when I returned home I was in such a shape as Paul Boynton was. I know that, because I had a hemorrhage—if I wished to enjoy life and see the good doings of others I must do what they do, and of my own free will I conscientiously went and joined that society. I was made well upon that.

STATEMENT OF REUBEN TAYLOR, WESTERN OKLAHOMA DISTRICT.

Mr. TAYLOR. I am a minister among the missionaries, and that is my certificate. [Exhibiting paper.] Of course, my district asked me to come before the committee about this peyote. I was in school in 1886 in Kansas Institute, and I used to walk with crutches when I returned home. Dr. Morton, of Kansas City, told me I would have to use these crutches in my lifetime, use them all the time. And there were my friends, and some of them used the peyote, and they urged me to come into their meetings. So I went there and went in four times in the meeting, and I dropped my crutches from that very time, and I walked back home. That is my testimony I give before the committee.

I have got a wife; she had a hemorrhage, and she was going to the doctors, and they could not do any good, and I knew peyote is a good medicine, and it was used in worship; so I took my wife in there, and she was nothing but bones, and she could hardly talk. I took her in

there, and she go in two or three times and never had a hemorrhage. And now she weighs about 360 pounds.

And I used to be poorly, too. I used to be nothing but bones, and now I am healthy. Perhaps I am fatter than all of you fellows, because I had peyote.

I remember way back in the history of the country, the people came over to this country looking for free worship, and they found it right in the United States, and us fellows ask why we should not have ours. By the Constitution the people made you can not take a man's conscience to worship God. And so I come here to testify, Mr. Chairman, and I thank you for your attention.

Mr. WARDEN. I want to ask just a question I want you to know before we will go from this house. What I want to ask you is to remember these speeches of these different tribes made before you, that you may do just by them and not just go ahead and hear what this man told you and that man. You must not take that kind of stories, because we all know sometimes people tell a little different from what the stories ought to be. Therefore I ask you to do this for us.

Mr. TILLMAN. The committee has given all witnesses a fair hearing. We close these hearings definitely and finally now, and will not have any more. We thank all of you.

(Thereupon, at 12.15 o'clock p. m., the subcommittee adjourned.)



